

CATALOGUE

Principal Books for sale by D. H. E. L. A.,
19 Washington Street (up stairs).

Lives of Reformers;
Life of Wesley;
" Dr. Coke;
" Benson;
" John Howard;
" Mary Cooper;
" John Smith;
" T. T. Thomaston;
" Whitefield;
" Phillips Wheatly;
" Harriet Newell;
" Fanny Newell;
" S. O. Wright;
" M. B. Cox;
" Zerah Colburn;
" Matthew Henry;
" Felix Neff;
" Rowland Hill, by
" Sidney;
" Methodist Disciplines;
" Methodist Hymns, Psalms;
" Do. 24 and 48 mo;
" Mason on Self Knowledge;
" Mudge's Parables;
" Master Key to Popery;
" Maite Brun's Geography, 6
" vols.;
" Newton's Works, 2 vols;
" Orphan Queen;
" Pious Progress;
" Rise and Progress of Religion
" in the Soul, by P.
" Doddridge;
" Rollin's Ancient History, 8
" vols. cheap;
" Religious Creeds and Statistics;
" Schumucker's Popular Theology;
" Scouler's Works;
" Sermons—
" Wesley's 2 vols;
" Luther's;
" On War;
" Bp. Soule's on the Death
" of Bp. McKendree;
" Blanchard's, on Regeneration;
" Selects Hebrew Grammar;
" Sturm's Reflections;
" Saturday Evening;
" Songs of the Free;
" Six Months in a Convent;
" Supplement to Six Months
" in a Convent;
" Travels of True Godliness;
" Trimmer's England;
" Testimony of God against
" Slavery;
" Temperance Tales;
" Testaments, of various descriptions,
" prices varying
" from 12 to 75 cents;
" Townley's Scripture History;
" Upham's Mental Philosophy;
" Upham on the Will;
" Views of the Saviour;
" Village Life;
" Watson's Theological Institutes,
" 1 vol;
" Wayland's Elements of
" Moral Science;
" Woods on Depravity;
" Wardlaw's Christian Ethics;
" Wesleyan Hymns;
" Way to do Good;
" Young Man's Guide, by
" Dr. Alcott;
" Young Mother, by Dr. Alcott;
" Young Christian;
" Young;
" THE SCHOOL BOOKS,
" published by different S. S. Societies,
" 500 volumes.

OF INSTRUCTION.
" at Book;
" S. S. Spelling and Reading
" Book;
" Sunday School Receiving
" Book;
" S. S. Hymns;
" Union Questions;
" Blank Class Books;
" Child's Exp. Book.

also various other books for sale, and
" to any extent for religious, moral, and
" and all kinds of School Books.

TO THE LADIES.
" The Female Physician, respectfully gives notice
" to her friends, and the Ladies in general,
" that she has removed from her late residence
" to Boston, from her visit to Europe, and
" profession, and has associated with her in
" ISSUES HUNT, her former students; they
" 1 Spring street, corner of Levee street,
" opposite her late residence, and is enabled to meet
" all the demands of the female frame, render any
" the property of Female Physicians unnecessary.
" treated Champlin Baths, will be administered
" of the day. These Baths are medicated
" and Essential Oils to suit the diseases of
" the season. The success which has attended the use
" of them, has led to their introduction into
" they are not only a cure, but also a preventive
" of contagious diseases, and have been found
" valuable, Dyspepsia, Spinal affections, Humors,
" and all the various diseases of the female frame.

at a special Friday for the purpose of attending
" to the children, owing to the great number
" of them.

patients, from 10 in the morning until 6 in
" the evening (post paid) will receive
" a Family Rights for the Patent Baths can
" be had for 6m d 7

at Retail Clothing Establishment.

GOVE & LOCKE,
Commercial Street, Boston,
" Pacific Eastern Pier.

Manufacture and keep on hand a general assortment
" of CLOTHING, both for citizens and seamen; also
" of SHIRTS, COATS, and HATS, together with
" out of BOOTS and SHOES, which they offer
" at retail, at the lowest prices, for cash or
" credit.

EN SUPPLIED. 6m—Aug. 17

OSIAH S. GALE,
" 2 doors from Howard-st., Boston,
" at wholesale and retail, an extensive and
" assortment of GLOVES, CAPS, GLOVES, NECK
" TIES, and such articles as are usually
" found in a Gentlemen's Furnishing Store.

NOTES FOR 1836,
" and for sale by D. H. E. L. A., 19 Washington
" Street, Nov. 10

OF THE HERALD.
" is published weekly at \$2.00 per annum
" in advance, or for the time of subscription. If
" paid after this, \$2.50 will be charged, and \$3.00
" if not paid at the expiration of eight months.

ing preachers in the New England, Maine,
" and other parts of the country, are authorized agents to
" be made.

ications on business, or designed for publication,
" addressed to the Editor, post paid, unless
" otherwise directed.

ies, accounts of revivals, and other matters
" to be accompanied with the names of the
" persons to whom they are addressed.

to be particular to write the names of subscribers
" to the post office to which papers are
" to be sent, that there can be no misapprehension.

ZION'S



HERALD.

Published by the Boston Wesleyan Association, under the Patronage of the New England Conference of the Methodist Episcopal Church.

Vol. VII. No. 52.

BOSTON, WEDNESDAY, DECEMBER 28, 1836.

Whole No. 378.

William C. Brown, Editor.

David H. E. L. A., Agent.

Office No. 19 Washington Street.

FOR ZION'S HERALD.

BRITISH METHODISTS AND BAPTISTS.

DEAR BROTHER—No stranger circumstance perhaps, has occurred in the moral history of the world, than the recent refusal of the American Churches to be counselled by the Christians of their father-land, on the subject of Slavery. That men, who profess to be actuated by the spirit of Christ, and governed by the principles of religious duty, should refuse permission to their brethren to offer their advice on an acknowledged evil, an evil too, which exists to a great extent within the church itself, may, which is preying on her very vitals, is passing strange. It can only be accounted for, by supposing them to be possessed by the strange delusion, that the rights of slaveholders to their property in human flesh and souls, is paramount to all the rights of all other freemen in this and every country.

I am glad to see, however, that the Christians of Great Britain are not disposed to yield compliance to the demand of their American brethren for silence on this subject, but are determined that the word of God shall not be bound; and that, while they hold correspondence with us, they will speak the truth in faithfulness, whether we will hear, or forbear.

It will be recollected, that the Rev. Messrs. Cox and Hoby, the Baptist Delegates to the Triennial Convention, were not allowed to introduce the subject of slavery into the Convention, though it was one of the special objects of their mission; and that on their return, they reported, it would not do to advise the American church on the subject; they would not hear it. It will be recollected too, that the Rev. Mr. Lord, the Wesleyan Methodist Delegate to our General Conference, in his speech to the British Conference, giving an account of his mission, said he was authorized to say, that their counsel and advice would be received by the General Conference, "except, he felt it his duty to state, on the subject of slavery."

The following extracts will show how far the British Methodists and Baptists are disposed to be bound by these injunctions. They show too what are their real sentiments on the abolition question, and that, without raising an outcry about any thing they may consider injudicious in the measures, they are decidedly in favor of the principles, and anxious for the success, of the abolitionists of this country.

The spirit of love which breathes in these addresses, ought surely to disarm the jealousy of the most inveterate opposer, and induce him to a calm and considerate review of the grounds of his opposition.

I give first, some remarks from the Christian Guardian, the official organ of the Canada Conference, which show the feelings of the Canada Methodists on the subject;—next, the extract from the Address of the British Conference,—and lastly, some extracts from the Letter of the Baptist Union in England.

[From the Christian Guardian.]

AMERICAN SLAVERY.

On our first page will be found an extract from the Address of the Wesleyan Conference in England, in reply to the Address of the American General Conference. It breathes the spirit of brotherly affection and Christian kindness to the American Connection, while it contains a decided expression of opinion on the sinfulness and anti-christianity of the slavery system. Happy will it be for the American Methodist Church, and for the country which she has so much contributed to bless, should the admonitions and advices contained in this admirable document be duly regarded by her influential leaders, so far, at least, as to induce them to cease from their opposition to those of their brethren who are engaged in that noble and philanthropic cause—the abolition of slavery. It is with the most kindly feelings that we express our deep conviction that the cause of Negro Emancipation must and will prevail, and our ardent desire that Methodism in America—which, in every period of her existence, has been forward to engage vigorously in every good work—should at once bend her energies to this, one of the most laudable which has ever claimed her aid. Many of her ministers and members have already shown their ears to the syren song of expediency, and are viewing the subject in its proper light,—as a great moral question; and they have come to the right conclusion, that nothing can justify the continuance of a sinful practice, or cancel the responsibility under which the Church of Christ is laid, to labor for its extinction.

From the Answer of the British Methodist Conference, to the Address from the American Methodist General Conference, just published in the "Minutes of Conference."

We regret that the allusion in our epistle of last year to the subject of slavery should have occasioned you either pain or embarrassment. We claimed no right to suggest any thing to you on this confessedly difficult question, beyond what our fraternal relationship would warrant; a privilege of friendship which we should as freely concede to you as exercise ourselves; and we utterly disclaim all responsibility for any other kind of foreign interference with your views and feelings, which may have been exerted from any other quarter. We were aware, dear brethren, of the peculiar trials to which the evils of slavery have subjected you; and our sympathy with you was most sincere. But, being called upon to address you at a time when the blessings of emancipation had been secured to our own slave population, and when the question, as we knew, occupied much public attention in America, especially amongst religious men, we considered it our duty to give our moral weight in support of those views which were held by our great Founder; which have repeatedly been professed by the British Conference; and which, indeed, have been for many years avowed in your own Book of Discipline and other public documents, and are, we believe, in strict accordance with our merciful and righteous Christianity. In to the details of any measures of emancipation, we did not enter; but, in conformity with our well known sentiments, we intended to affirm the principle, that slavery is a system of oppressive evil, and is in direct opposition to the spirit of our divine religion; and we hoped that the time had arrived, when our beloved sister-connection in America would be prepared to act on these sentiments, and receive our suffrages with approving cordiality. Slavery, in itself, is so obviously opposed to the immutable principles of justice, to the inalienable rights of man of whatever color or condition, to the social and civil improvement and happiness of the human family, to the principles and precepts of Christianity, and to the full accomplishment of the merciful designs of the Gospel, that we cannot but consider it the duty of the Christian church to bear an unequivocal testimony against a system which involves so much sin against God, and so much oppression and wrong, inflicted on an unoffending race of our fellow men.

In common with others, the Wesleyan Conference, took this course during the discussion of the question of emancipation in our own beloved country. The force of Christian principle, peaceably but firmly maintained, and legitimately urged, has overcome every difficulty. The black and colored population of our own colonies have entered into a state of freedom; and the inestimable advantages of religious liberty have been secured on the basis of an equal toleration. The Conference has the means of knowing that the blessing of God, has been graciously vouchsafed to this act of national justice, in the extension of the Gospel, in the conversion of great numbers of the negroes, and in the improved state of society in the colonies.

As it must always be the duty of Christian ministers and churches, not only to embody the principles of their holy religion in their formularies of doctrine and codes of discipline, but also to apply them, the Wesleyan Conference of this country trust that their American brethren may be enabled, by the constant avowal of the great principle of emancipation, to direct and urge forward their people to unite in the truly Christian enterprise of conferring upon the slave population of the United States the inestimable benefits of civil and religious freedom.

In assuming the right of mildly, but firmly, pressing such sentiments on public attention, the Conference of the Methodist Episcopal Church in America cannot, any more than ourselves, be chargeable with an inconsistent zeal. Whilst the Methodist Connection in England zealously concurred in adopting measures to secure the emancipation of the slaves in the West Indies, they at the same time supported one of the most extended and expensive Missions of modern times, in order to prepare them for the boon. We are aware that our brethren in America have, in like manner, by their itinerant and Missionary labors, done much in conferring the blessings of religious instruction on the slave population of their country; and surely the men who have thus laid the foundation for a peaceful state of society, founded on freedom, cannot but have the right to recommend and support all proper and lawful measures for the consummation of their own great work.

But in addition to these inferior considerations, the Conference cannot but avow its conviction that in all cases it is most safe, and in the end most advantageous, that Christian churches should act on the principle of religious obligation and duty. And although it deeply deplorable that the Methodists of the United States should be exposed to inconvenience, obloquy, or danger, by the assertion of right sentiments on this subject; yet as the evil of slavery does exist there,—as they are brought into immediate contact with it,—as they are called, in the order of Divine Providence, to maintain their long-pledged and scriptural testimony against it, even in the midst of this state of things,—and as the progress of events renders it impossible, even if it were lawful, that they should be neutral,—the British Conference trusts that it will not be considered as in any way exceeding the privileges of the fraternal relation existing between the two parties, when it expresses its anxious and earnest hope that our American brethren will feel it their duty, in union with other Christians, to adopt such measures as may lead to the safe and speedy emancipation of the whole slave population of their great and interesting country.

How can we conceive the heart of a Christian dictating, or permitting, any other answer than one to this question? I will not. We must think the case decided, therefore, with every Christian, if it be merely at his option. But we cannot let it rest here. While it may assuredly be expected that a Christian would break every yoke if he might, it is important for him to remember, not only that he may, but that he can be must. The declarations, "thou shalt love thy neighbor as thyself," and "whatsoever things ye would that men should do to you, do ye even so to them," are the voice of authority, and have the unquestioned force of law. It is not at our option whether we fulfil these commands. It is required of us by Jesus Christ our Lord. All his professed subjects are bound to obey them. Every faithful subject will obey them.

We rejoice in the abundant evidence which has reached us, of the fact that the attention of many has been awakened, and that the voices of many have been heard. Yes, America has heard on this subject, the voices of many of her sons, and with delight we have seen among the band of her Abolitionists (and many in spirit, we trust, are such, who may not have adopted the name) a large number of our own denomination. No words can express the warmth of our sympathy with them, or the ardor of our desire, that on this great occasion, our entire denomination may be of one heart and one mind. Be assured, dear brethren, that the extinction of oppression, whether of the bond or free, is a work which lies with the churches of Christ. They can do it. They must do it. They will be responsible for the continuance of oppression, with all its crimes and horrors, if they do it not.

Can we, dear brethren, without showing unreasonable fears, again intreat you to receive in kindness, what we have written in the fulness of our hearts? Or can we hesitate to anticipate that serious consideration of our remarks, that willing acquiescence in evident truth, and that ready fulfillment of admitted duty, which shall fully convince us that you are indeed our brethren in Christ, and justify the fervor with which, on the behalf of our brethren at large, we subscribe ourselves,

Yours in Christian love,
W. H. MURCH,
JOSEPH BELCHER, } Secretaries.
EDWARD STEANE,

It is surely a position which admits of no dispute, that in this as in other matters, a line of conduct may be expected from the disciples of Christ, materially different from that which may be anticipated from men of the world. Of what use otherwise are the rectitude and tenderness of conscience, the holy light, and the exalted principles which characterize a Christian? Now it is to the churches of which you are the representatives, that we make our appeal. Professors of the name of Christ! whatever others do, we entreat you neither hold a slave, nor countenance slavery.

To hold a fellow creature in bondage, is to hold him in a condition of personal degradation and disadvantage; a condition, as it now exists, which denies him access to the various sources of instruction and avenues of advancement which are opened to others; which allows no sacredness to domestic ties, but sets at naught the divine institution of marriage, and with it both the affections and the duties of the conjugal and parental relations; which makes man an outcast from society, and repels him, not as an alien merely, but as a brute, from the community, of which he is nevertheless a constituent and a vital part; which, in the great majority of instances, involves labors which shorten life, and, in too many cases, the almost murderous extinction of it, and which, in fine, impedes most grievously a slave's religious instruction, fosters his vices of every kind, and renders all but impossible, for the most part, his glorifying God on earth, or his learning the way to heaven. Now we suppose it to be at the option of a Christian, whether he will hold a fellow creature in a condition like this, or not.

But can any one, in either hemisphere, consent to call him a Christian, who chooses to have a slave? What is Christianity reduced, not merely to a name, but a mockery? Does its loud proclamation of "good will to men" mean nothing more than a sanction for the right of power? Is it no longer the law of our acknowledged Sovereign, "Do ye to others, as ye would that they should do to you?" Are equity, benevolence, and compassion, no more the characteristic and indispensable virtues of our profession?

If any one should meet this appeal by saying that he treats his slaves as his children, we must be permitted to reply first, that he can in no way do so well for them, as by breaking their chains; secondly, that he cannot tell who may come after him, nor how soon; and thirdly, that his example upholds abominations which he refuses to practise, and would appear to condemn.

Nor should we be silenced, by being informed of what we very well know, that, in the southern states, "slavery is a political institution." We are not political meddlers. But we suppose that even the "political institution" of slavery does not deprive the freeman of his liberty. We appeal, therefore, still to the heart of a Christian, as to his individual choice. Our language is, Fellow Christian! and, if a fellow Christian, man of benevolent spirit, of universal love! "Will you hold a slave?"

How can we conceive the heart of a Christian dictating, or permitting, any other answer than one to this question? I will not. We must think the case decided, therefore, with every Christian, if it be merely at his option. But we cannot let it rest here. While it may assuredly be expected that a Christian would break every yoke if he might, it is important for him to remember, not only that he may, but that he can be must. The declarations, "thou shalt love thy neighbor as thyself," and "whatsoever things ye would that men should do to you, do ye even so to them," are the voice of authority, and have the unquestioned force of law. It is not at our option whether we fulfil these commands. It is required of us by Jesus Christ our Lord. All his professed subjects are bound to obey them. Every faithful subject will obey them.

We rejoice in the abundant evidence which has reached us, of the fact that the attention of many has been awakened, and that the voices of many have been heard. Yes, America has heard on this subject, the voices of many of her sons, and with delight we have seen among the band of her Abolitionists (and many in spirit, we trust, are such, who may not have adopted the name) a large number of our own denomination. No words can express the warmth of our sympathy with them, or the ardor of our desire, that on this great occasion, our entire denomination may be of one heart and one mind. Be assured, dear brethren, that the extinction of oppression, whether of the bond or free, is a work which lies with the churches of Christ. They can do it. They must do it. They will be responsible for the continuance of oppression, with all its crimes and horrors, if they do it not.

Can we, dear brethren, without showing unreasonable fears, again intreat you to receive in kindness, what we have written in the fulness of our hearts? Or can we hesitate to anticipate that serious consideration of our remarks, that willing acquiescence in evident truth, and that ready fulfillment of admitted duty, which shall fully convince us that you are indeed our brethren in Christ, and justify the fervor with which, on the behalf of our brethren at large, we subscribe ourselves,

Yours in Christian love,
W. H. MURCH,
JOSEPH BELCHER, } Secretaries.
EDWARD STEANE,

Joy, Grief, and Madness.—It has been observed that the passion of joy is more likely to occasion mental derangement than grief; because the former cannot, like the latter, find relief in tears, they being the natural vent for the cerebral excitement and congestion. If intense grief does not find its natural outlet for increased cerebral action, derangement of mind, with a propensity to suicide, is the frequent consequence.

FOR ZION'S HERALD.
TESTIMONY OF THE EARLY FATHERS CONCERNING THE DIVINITY OF CHRIST.

The writers quoted in the preceding number lived in the first century, and were personally acquainted with, and some of them the associates of the apostles. Their testimony furnishes evidence that the members of the primitive church believed in, and warmly contended for the doctrine of Christ's divinity.

IRENEUS, who was a disciple of Polycarp, and is said to have suffered martyrdom, about A. D. 202, is an important and decisive witness on the subject before us. In the fourth book of his work against the Heretics, he begins by asserting that "God was made man." Toward the close of the second book he says, "The son, from eternity co-existed with the Father, and from the beginning he always revealed the Father to angels, and archangels, and principalities and powers, and all to whom it pleased him to reveal him." In the third book of the same work, 16th chap. "He (Christ) is called Immanuel, lest we should think him only a man." And to illustrate and confirm this, it is worthy of notice, that he immediately subjoins, 9. 5, "Of whom, as concerning the flesh, Christ came, who is over all, God blessed forever."

About the same time with Irenaeus, lived THEOPHILUS, Bishop of the church of Antioch. He expressly acknowledges that Christ is God, and says "the world was made by him," for when the Father said "Let us make man in our image, and after our likeness," he spake to no other but to his own word, and his own wisdom, that is, to his Son, and the Holy Spirit."

JUSTIN MARTYR, who about A. D. 165, sealed his faith with his blood, as the latter part of his name signifies, in his first Apology remarks,—"We worship and adore the Father, and that Son, who came from him, and that Spirit of Prophecy, honoring him in word and in truth. Those who say that the Son is the Father, are convicted of being ignorant of the Father, and of not knowing that the Father of all hath a Son, who being the first begotten Word of God is also God." In his second Apology he speaks thus:—"We worship and love the word of the unbegotten and ineffable God, who is with God; because for our sakes he became man, that being also a partaker of our sufferings, he might accomplish our cure."

Of the writings of MELITO, pastor of the church of Sardis, who flourished about A. D. 170, only a few fragments are preserved by Eusebius, and others. In one of his fragments, he speaks thus:—"We are not worshippers of stones; but we are the worshippers of the one God, who is before all and in all, and in his Christ, who is truly God, the eternal Word." In another he expresses himself in this pointed manner:—"The miracles which he wrought after his baptism, most forcibly demonstrate and confirm his Divinity concealed in flesh." Thus being at once perfect God and perfect man, he discovered his two natures to us—his Divinity by the miracles which he performed in the three years after his baptism—his humanity, by the thirty antecedent years, in which the meanness of the flesh hid the tokens of his divinity, though he was true and everlasting God."

The following testimony of ATHENAGORAS, who flourished about A. D. 175, is express and pointed. "The Son of God is the Word of the Father, in power and energy; by him, and through him were all things created. The Father and the Son are one. If you desire a further explanation of the meaning of Son on this point, I will endeavor to give you a brief one. He is the first born of the Father, but not as ever beginning to exist."—"Who is not filled with admiration," says he, "that we who declare God the Father, and God the Son, and the Holy Spirit, shewing both the power of their unity, and the distinction of their order, should be called perverse Atheists? We are not Atheists, who reckon as God, the maker of the Universe, and his word who proceeded from him."

TATIAN, the disciple of Justin Martyr, in reply to the accusations of the heathen, says:—"We do not, O Grecians, act the part of fools, nor do we tell you idle stories, when we declare that God was born in human form."

Contemporary with Athenagoras, was CLEMENS ALEXANDRINUS, whose testimony is no less explicit. In his Pedagogus, Book I. chap. 2, he says, "O children, our Master is like to God his Father, whose Son he is, without sin. He is God in the form of man, immaculate." Again in the 3d Book, 12th chap, he thus exhorts:—"Let us give thanks to the only Father and Son; to the Son and Father; to the Son our Teacher and Master, with the Holy Spirit; one in all respects: in whom are all things; by whom all things are one; by whom is eternal existence; whose members we are; whose is the glory and the ages; who is the perfect good, the perfect beauty, all wise and all just; to whom be glory both now and forever, Amen!" The same writer in his exhortation to the Gentiles, styles Christ the Living God, who was then worshipped and adored. "Believe," says he, "O man, in him who is both man and God; believe in him who suffered death, and yet is adored as the living God."

About the same time, that is, toward the close of the second century, flourished ANDRONICUS, the MARTYR, in the account of whose martyrdom, it is represented as having been objected to him by the heathen judge, that Christ whom he professed to invoke and to worship, was a man, who had suffered under the government of Pontius Pilate, and that records of his sufferings were then extant.—This proves that the worship of Christ was openly avowed by the Christians, and so universally known to the heathen, that it was made a fruitful source of objections. Their answer was:—"That they worshipped him indeed, not, however, as a mere man, but as a God, the Son of God by nature, and of the same substance with the Father."

The testimony of TERTULLIAN, who flourished about A. D. 200, on this subject, is direct and indubitable. In his treatise against Praxeas, a heretic,

etic, who taught that the Father, Son, and Holy Ghost were one and the same; or, in other words, denied the distinction of persons in the Godhead; he speaks decidedly of the Lord Jesus Christ, as both God and man. The following is a specimen of his language. "The Father is God, the Son is God, and the Holy Ghost is God; and every one of them is God." "The name of the Father is God Almighty, the Most High, Lord of Hosts, &c.—These names belong also to the Son."

The same Father in his work De Præscritione gives a creed, which he calls Regula fidei, in which is found the following article. "We believe that Christ was the Word by whom God made the worlds, and who, at various times, appeared to the patriarchs and prophets." And to this "rule of faith" the following explicit declaration is affixed.—"This is the Rule of Faith which was appointed by Christ, which admits of no dispute among us, but such as heretics raise, and such as make men heretics."

These quotations might be multiplied to almost any extent. Sufficiently many, however, have been presented, to show the opinions of the primitive church upon the contested doctrines of Christ's Divinity. Let him that readeth understand.

Wesleyan Academy, Nov. 1836.

FOR ZION'S HERALD.

ORIGIN OF THE WORD "TEETOTAL."

In the last number of the Herald, an incident was given as being the origin of the word teetotal. That those who have made so frequent use of this word, should have derived it from such a source, was not to have been expected, and if it must be credited, it will be with reluctance and chagrin.—The vicious and unfeeling sometimes mimic the misfortune of those who are thus afflicted, and repeating their painful and embarrassing pronunciation in wanton sport, have made it for a "nickname" and a by-word; thus evincing some of the lowest traits of a coarse and degraded mind. But, that any person of correct principle, or manly feelings, should seize upon and needlessly repeat the imperfect attempt at speech of his kindred man, and employ it to give edge and wit to a remark, is passing strange.

There is in very many stammerers a keen sensibility on this subject, which none but an unfeeling person would needlessly wound; and perhaps few are aware with what unpleasant sensations they behold that person who betrays his unamiable disposition, by any sarcastic allusions, or rude remarks on their difficulty of utterance. It may safely be asserted, that no person of a truly refined mind or amiable disposition, will indulge in such rudeness. Moreover, the use of such words as the one in question, is in bad taste; and however others may sometimes use them, they belong exclusively to the vulgar; in their vocabulary, they have a definite meaning, but no where else. Would any chaste or correct speaker interpose his eloquence with such cant words or phrases? Are such expressions uncommonly pure, or graceful, or do they possess peculiar taste? Is there perspicuity in them? Is a man who totally refrains from any and all intoxicating liquid, any in the rear of one who "teetotally" abstains from it?

ENGLISH.

HERVEY'S DYING WORDS.

Lord, now lettest thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation: Luke xi. 29, 30.

Mr. Hervey, when dying, expressed his gratitude to his physician for his visits, though it had been long out of the power of medicine to cure him.—He then paused a little, and with great serenity and sweetness in his countenance, though the pangs of death were upon him, being raised a little in his chair, repeated these words: "Lord, now lettest thou thy servant depart in peace, according to thy most holy and comfortable word, for mine eyes have seen thy precious salvation." "Here, doctor, is my cordial: what are all the cordials given to support the dying, in comparison of that which arises from the salvation by Christ? This, this now supports me." About three o'clock he said, "the great conflict is over; now all is done." After which he scarcely spoke any other word intelligibly, except twice or thrice, "precious salvation!" and then leaning his head against the side of the chair on which he sat, he shut his eyes, and on Christmas day, Dec. 25, 1758, between four and five in the afternoon, fell asleep in Jesus.

Take comfort, Christians, when your friends
In Jesus fall asleep;
Their better being never ends;
Then why, dejected, weep?
O let us all to Jesus fly,
Whose powerful arm can save;
Then shall our hopes ascend on high,
And triumph o'er the grave.

A PASTOR'S COUNSEL.

The Rev. John Fletcher, of Madeley, having married a parishioner, and being about to register his name in the record said,
"Well, William, you have had your name entered in our register once before this."
"Yes, sir, at my baptism."

"And your name will be entered a second time. You have no doubt thought much about your present step, and made proper preparations for it in many different ways."

"Yes sir."
"Recollect that a third entry of your name, the register of your burial—will sooner or later take place. Think then about death, and make preparations for that also, lest it overtake you as a thief at night."

This person is now also walking in the ways of the Lord, and states that he often adverts to this and other things which his serious and affectionate pastor found occasion to say to him.

The Christian feeling himself weak makes him strong.

FOR ZION'S HERALD.

JUSTICE TO THE RIGHT OF PROPERTY IN MAN.

It has some times been objected to abolitionism, that, as it denies the right of property in human beings, and requires unconditional, immediate emancipation, it would ruin both master and slave. This, however, is beginning the question, and is contradicted by the facts presented in all those places where emancipation has taken place. The accounts which we are frequently receiving from the emancipated islands of the West Indies, abundantly confirm this statement. It is true, that Abolitionists deny the right of property in the slave, and therefore, that it would be unjust to remunerate slave holders for a claim which never did and never can exist. It was on this ground the British Abolitionists objected to the Indemnity Bill, or the payment of twenty millions for the freedom of the slaves in their colonies. Consistency requires Abolitionists to contend for the same principle, the world over.

Right, though wrested by violence, can never be annihilated. And though it may not fall within the province of civil authority, to recognize and vindicate them, yet the day of final account will present them immutable, to the gaze of the universe. These rights having been conveyed from one to another, having changed hands a thousand times, it is not the character, in the moral sense, whatever may be their civil or legal disabilities, the claim of the original possessor is as immutable, as the Being who established the relations of right and wrong. That which is morally wrong, cannot be politically right.

It is not the mere circumstance of removing the African from his native shores, nor the change of the middle passage, which constitutes the chief guilt of reducing man to slavery; it is rather the taking away from him his inalienable rights, the subjecting the entire man to those disabilities, which render his intellectual and moral improvement, impossible; in one word, it is the brutalizing of the image of God in man. Now can this right of property in man, be yielded to the slave holder? Never, without the sacrifice of truth and justice.

Should it be objected that this renders the condition of the slave holder truly deplorable, it may be answered,—"If it be true to the extent contended for, have the slaves no rights? Are they not already involved in a ruin tenfold more wretched? And have they not suffered under it for years? But it is not true. Planters would still possess their lands and other facilities for obtaining a livelihood, vastly superior to the slave. The Slave States would, in a short time, become abundantly more productive under free than under slave labor. There is ample proof on this point. But even if this should be the case in some instances, that Planters and their families would be obliged to labor with their own hands; would it not be highly promotive of their physical and moral good? Is not idleness the curse and ruin of many families?

We have said that the right of property, cannot be admitted, and of course indemnification on the principle of justice for its surrender, is excluded. But we have never said that we should be unwilling to aid the slave holder on other principles, in case of suffering; and especially, when he suffers for doing justly, to say nothing of loving mercy and walking humbly with his God. There is not a sincere abolitionist in the land, who would have any objection to legislative provision for that purpose; indeed, they are the truest friends of the slave holder. But they can never admit this right of property and this acknowledging debts, where none exist. There is an immense difference between administering bounty on principles of benevolence, kindness and mercy, and paying a debt which never did and in the nature of things never can exist. Justice before generosity, in all cases.

Should it be objected, that this exhibits an undue degree of pertinacity in contending for a very trifling consideration, we answer, nothing is trifling which is essential to the existence of moral principle. Right is right and wrong is wrong, whether it relates to little, or to much. Not one jot, or one tittle of the law can fail. He that is unjust in little, is unjust also in much. It is principle for which we contend. And certainly, if ever there was a time when principle should be sustained, it is the present. The contest now advancing, on various moral questions, is but a war of principle. The excellent Dr. Witt Clinton observed just before his death, "we live on the eve of great events." That excellent British Statesman, Manning, stated under similar circumstances, that the war of principle had commenced. There are certainly indications, that military glory is losing some of its charms, and that higher and holier emotions are to occupy the mind of man. A far greater revolution has recently been effected in England, than in France. The latter was decided by force of arms, the former by force of truth. The French have been thrown off one degradation to receive another; while the English are advancing in their career of improvement. There is nothing so fearful to tyranny, as truth; and no victories so glorious and permanent, as those she achieves. We speak of moral truth, which has its foundation in revelation; in comparison with which, the speculations of philosophy are but dreams of the imagination.

In the indulgence of the anticipation, that truth must triumph, we think there is nothing visionary. And even if there were, nothing can justify a departure from truth and right. It is this standing for principle, which requires the exercise of moral courage. He who is known to yield principle, to sacrifice truth to expediency, may say almost what he pleases, without censure. But as soon as he becomes identified with principle, and stands its fearless advocate, it requires more moral courage to say a tenth part of what he formerly did, even on the same subject.

Boston, Dec. 26.

J. HORTON.

FOR ZION'S HERALD.

REV. TIMOTHY MERRITT AN ABOLITIONIST!

MR. EDITOR—I have perused with great pleasure, Rev. T. MERRITT's letter to Dr. BAXES, published in the last number of Zion's Herald. He does, indeed, make some objections to a few things which the abolitionists have said or done; and yet he regards us as about all which we could ask, even from our warmest friends. Had all our brethren from the North, who were at the last General Conference, been such abolitionists as brother Merritt has declared himself to be, we should not have heard abolitionism denounced as "a netting iniquity," "an unhallowed flame," &c., and a brother wiser in heaven for opposing slavery, and two others severely censured for attending an anti-slavery meeting! Our venerable father in the gospel, is right in the main—he is on the rock. He is as much an abolitionist as I was two years ago—and as much so as GEORGE SMITH, Esq., (now President of the A. S. Society) was one year ago. Hear his views of Brother Merritt.

"With respect to slavery as it exists, and is recognized by law on this country, I believe it is a sin, a great sin, and it is easily proved to be such. It is a violation of every principle given to regulate the conduct of man with man."

And yet, Methodist preachers attempt to defend it from the Bible! Br. Merritt says again, "The whole system of slavery has its foundation in iniquity, and its superstructure in cruelty." The sin of slavery is the foundation of abolitionism. And no abolitionist has, perhaps, taken stronger views of the moral turpitude of the slave system, than are contained in the above extracts. He says again, that no medium can be found between "abolition and slavery," and declares himself "on the side of the former." Whenever difference there may be "with respect to certain measures," he very properly asserts, that "there are two sides, and only two sides to this cause."

In answer, to the question, "What can we do to help the slaves?" he observes, that "We can legally free the District of Columbia from slavery, and may prevent any new slave State from being chartered,"—and that "if the free States were to decide unanimously in favor of abolition, the death warrant of slavery would be sealed in the slave States." How true is this! And yet we are constantly asking, Why do you discuss this subject in the North?

"All the objections which brother Merritt brings against the abolitionists, are contained in the following sentence:—
"Their opposition to the Colonization Society, their sending by mail large quantities of abolition papers to slaveholders in the South, their personalities and criminations, and some other matters of minor importance; I regard these as the impudences of good men—men engaged in a great and good cause. They must be considered as good men, and acting from good and honorable motives; and it is probable no men, situated as they were, would have done better."

This is giving the abolitionists as much credit as they could ask. They do not profess infallibility; which they must certainly possess, in order always to think, speak and act just right, amidst all the difficulties and perplexities with which they have been surrounded. Br. Merritt says—

"All the errors of the abolitionists, do not amount to so much in the aggregate, as one of the many evils which have been excited against them. I can go with them much better than with their opponents." In taking this stand, I find myself in company with many of the brightest stars which have adorned either the church or the world, in this country.

His views of immediate emancipation, are contained in the following sentence:—
"Whether slavery, in every shape and form, should at once cease, I am not so clear; but the right to hold men as goods and chattels, subject to sale and transfer at the will of a master, should cease and be discontinued instantly and forever."

The germ of immediate emancipation is, that the right of property in the human species, "should cease, instantly and forever." And so says Br. Merritt. We heartily welcome him to the Anti-Slavery ranks—to a part in the sufferings, persecutions, joys and triumphs of this holy cause. I would to God, that all Christians, and Christian ministers felt as he does, that "God has laid a responsibility on each individual of the community, for the side he takes in every important cause, and for taking neither side, where important interests are pending." There are, indeed, "but two sides to this cause," and yet how many there are, who suppose they have a right to take either side, or neither, as they please! They have no right, God requires us to take sides—and to take the right side. The sinner has just as much right to choose whether he will be a Christian, or not, as we have to remain indifferent, in a cause connected with the dearest interests of 2,500,000 of our countrymen! But the sinner has no right to refuse submission to God—neither have we any right to stand aloof from interfering with that *eternal system of soul-murder*, which is carried on in our country! It is our duty to exert an influence, and a good influence; and God will require it of our hands.

I do not, of course, endorse brother Merritt's sentiments, with respect to the little objections which he brings to the measures of the abolitionists. But have neither time or room, at present, to give my reasons for dissenting from him on these points. This I may do hereafter. As a whole, I am much pleased with his letter, and I doubt not it will do much good.

O. SCOTT.

Sloughton, Dec. 22.

LOVELL, DEC. 23.

FOR ZION'S HERALD.

REPLY TO BROTHER SCOTT.

MR. EDITOR—If Brother Scott and the abolitionists are raised up by God, as was Nathan, to perform their peculiar work, it may seem presumptuous for any one to question their motives. If I am not mistaken, they lay claim to this character. Hence, those who disagree with them, are denounced as enemies to God and man, and are called pro-slavery men, apologists for slavery, and papists. Some of these names were applied to me last year, by these Nathans. All this and much more we can bear cheerfully, without complaint, and with our hands on our mouths, if they can substantiate their claim to the above character. But if their peculiarities are founded on human opinions, which may be erroneous, then we may be permitted to approach this great light, so called, (if we can and not have our eyes put out with its brilliancy) and examine it.

It is a great favor, Mr. Editor, while the church has great men and doctors, to have one more dissenting from the rest, to come at facts, when others mislead. This seems to be the case with Br. Scott, according to his piece in the Herald of the 7th inst.—Before we yield implicit belief to this account, as we do not see in the inspiration of Nathan, we may give it an examination.

The subject is the decrease of members in the M. E. Church. The cause of the decrease, as alleged by Br. S., is slavery and opposition to abolitionism. His proof is, that the decrease has happened where the former exists, and where the latter has been opposed. For this to be any evidence in point, it must happen many times in succession, and the contradicting facts must be few and small. In these respects and others, this proof is defective. It is not a general thing, therefore, with any but an abolitionist. Brother Scott names three Conferences and their decrease, all of which, he says, have passed anti-slavery resolutions, and adds, "this speaks volumes."

Let us now attend to the facts from the minutes of 1836. I have one here.

Pittsburgh,	Inc. Dec.	Virginia,	Inc. Dec.
Ohio,	610	Baltimore,	697
Missouri,	1062	Philadelphia,	711
Illinois,	240	New York,	438
Holston,	263	New England,	911
Kentucky,	136	N. Hampshire,	18
Tennessee,	1927	Troy,	175
Georgia,	665	Ocala,	1765
Mississippi,	1227	Geneva,	1331
	689	Alabama,	1496

Here observe the increase in the Missouri and Alabama Conferences is nine per cent.; and that of S. Carolina, has an increase of 1,227. The increase in these three Conferences, is greater than the increase of all the non-slaveholding Conferences put together. In the New Hampshire Conference, there is a decrease of 18. Does this speak volumes, Bro. Scott? Put this and that together.

The decrease in the Kentucky Conference, which, according to Br. S., is half abolition, is more by 70, than the whole decrease of the M. E. Church.

Decrease in the slaveholding states, 968—decrease of colored in the same, 1310—leaving an increase of whites, 342. Increase of colored in non-slaveholding states, 22. Decrease in the non-slaveholding Conferences, 889. There is a decrease it seems of 79 more in the slaveholding states, than in the non-slaveholding. What astounding things facts are!

The decrease of the colored members at the South, may have been influenced by the abolition excitement. As the M. E. Church has no comparison with Tyre, this prophecy has nothing to do with the subject, for which it is quoted.

"The doctrines of Methodism are carrying increasing conviction to the hearts and consciences of millions, and yet the church is on the retrograde march." This is a presumption founded on a conjecture. But can a ship going seaward, be on the retrograde march and be laboring under a curse and malediction?

Brother S. accounts for the former prosperity of the church.

1st. The M. E. Church was organized with the expressed understanding, that slavery was not to be continued in it.

2d. Many of our fathers did all they could to expel it from the church.

3d. It may perhaps, be said, that the times of this ignorance was winked at.

No matter; others can understand it. There are not many sticking places with our warmest friends. Words flow faster than they can be uttered, and a little loud withal. Having rather a dull apprehension, I may inquire where was the above understanding expressed? And what ignorance was winked at?—That slavery was wrong, and should be discontinued? Would the following be similar? There was great increase under the apostles in Judea, and other parts of the then slaveholding Roman empire.

But first, a greater light has risen in New England. Second, The times of this ignorance was winked at. And, third, There shall be no more such prosperity. There has been during the two past years a net gain. It seems then, that, if a Conference has an increase one year, and a decrease another, that is a net gain during both years.

I believe the following to be fact. That the N. H. Conference, as a Conference, did not take any abolition measures, at its sessions before the year 1836. In the following year, there was a small decrease. Yet Brother S. triumphs in the net gain of that Conference, during that year.

But I must hasten. These are the modern Nathans that are said to be raised up by the Lord, who, however, do not trust him south of the Potomac. And the Book Room burnt down, for what the church did not believe, and the Book Room burnt down, for what the church did not believe, and the Book Room burnt down, for what the church did not believe.

What cures Brother S. proposes on the church! In the last century, so often did a certain set of priests pronounce the curses of God on the objects of their hatred, that a writer observed, the curse of God meant the anger of the priests. Perhaps the abolitionists pour out their curses on the church from the overflows of benevolence and philanthropy; for they profess much of these principles. But I think seriously, we should use more caution in pronouncing the curses of God, lest we hurl his thunder bolts where he does not mean to have them go. Brother S. is not aware, that the Oneida and Genesee Conferences have arranged themselves on the side of oppressors. Then he will have the goodness not to pronounce the malediction, until he ascertains the facts, and in accordance with those facts, make some preparation for the exigency, by studying the curse with which the Catholics cursed William Logan.

J. W. CASE.

Richmond, April 24, 1791.

The Right Rev. Father in God, Bishop White.

The first thing we would notice in the above extracts, is the allusion made respecting the separation. Dr. Coke's remarks in the last paragraph, respecting Mr. Wesley's views, are wholly gratuitous, and subsequent events proved them to be so.

We have negative proof of this, in Mr. Wesley's entire silence, on the subject of which Dr. Coke speaks. Dr. Coke says, that he was certain that Mr. Wesley was sorry for the separation. Where does Mr. Wesley say this? But admitting that he was, it does not follow, that at the time this letter was written, he wished a union with the P. E. Church.

In 1789, Mr. Wesley's name was entered in the Minutes in this country, as exercising the Episcopal office.—This office he exercised, and asserted his right to exercise it. The statement of his having been so entered in the American Minutes, was published in England, in Mr. Wesley's life-time, and dedicated to himself. This gave him no offence. On the contrary, when pressed concerning his "acting as a Bishop," he did not deny, but justified it, and said, "I firmly believe that I am a Scriptural Episcopos, as much as any man in England, or in Europe. [For the uninterrupted succession I believe to be a fable, which no man ever did, or can prove.]"

It was with these views, Mr. Wesley ordained Dr. Coke, and in accordance with these views, Dr. Coke received the appointment of Superintendent (or Bishop).—Mr. Wesley's action in this thing, taking all the circumstances into consideration, will find an ample justification in that masterly work of Bishop Stillingfleet, called the *Irenicum*; a work, concerning which the venerable Bishop White, recently deceased, remarked that it "was easier retracted than refuted." We do not think it modest in the editor of the *Witness* to assert that the ministry of the M. E. Church is invalid. We think the validity of our ministry can as easily be made out, as the validity of theirs. Will he please to inform us the object of Bishop White, in the publication of a pamphlet in 1793, entitled, "The case of the Episcopal Churches in the U. States, considered?"

We do not deny that Dr. Coke expressed to Dr. White, a desire to unite with the P. E. Church; but we say that in doing this, he did not set for the Methodist Church, but in the capacity, and with nothing but the responsibility, of an individual. He did not even consult his colleague, Mr. Asbury, in this step. What does Dr. Coke mean by these difficulties? He probably alludes to O'Kelly's defection and agitation. Respecting this, Dr. Coke was very much troubled. He was alarmed for the safety of the Connection. Measures had also been taken by O'Kelly's party to produce dissatisfaction between Mr. Asbury and Dr. Coke. In this state of mind, he wrote to Bishop White. Let us see what he said seventeen years after. The following letter was written to Mr. Ezekiel Cooper; and is in the form of an address to the General Conference. In some previous correspondence, Dr. Coke had been asked, "If he did not believe the Episcopal ordination of Mr. Asbury valid, why he had ordained him?" To this Dr. Coke says—

"I never, since I could reason on those things, considered the doctrine of *uninterrupted apostolic succession of bishops*, as at all valid or true."

2. I am of our late venerable father, Mr. Wesley's opinion, that the order of bishops and presbyters is one and the same.

If it be granted that my plan of union with the old Episcopal Church was desirable, *fetich now*, I think *now* I should, though I most sincerely believed it to be so, at that time) then, if a plan could not have been accomplished, &c.

Therefore, I have no doubt, but my consecration of Bishop Asbury was perfectly valid, and would have been so, even if he had been re-consecrated. T. COKE.

Now Leeds, Yorkshire, Jan. 29, 1808.

What, after all, is the design of these remarks of the Herald, but to bring into disrepute the scheme of Christian Union? We cannot describe the painful emotions which affect us, when we pursue these insidious gibes upon a subject as holy, as any which our Saviour has commended to our attention, and regard. We confess that our confidence in the present feasibility of the scheme is daily suffering abatement, meeting as we do, with frequent, though indirect, expressions of decided opposition to its success. If religious journals are any index to the feelings of the respective denominations to which they belong, we know of at least, one sect which is "utterly opposed" throughout its whole membership, to say in action, if not in word, to every other branch of the Christian family, "Come not near, for I am holier than thou."

When editors tell us that the plan is chimerical, when they accuse Episcopalians (because one of their Bishops, and some of their journals have spoken in its favor,) of desiring to merge all other denominations in their own, we cannot fail to infer their personal disinclination to unite with others on any terms of compromise whatever.—Which jealousy is so much more active than Christian charity, little is to be hoped, until the Spirit of God shall have reformed the temper and disposition of the soul.

We hardly know what to say to the above. We feel sorry that we have written anything that can be construed, as desiring to bring into disrepute the scheme of Christian Union. But, conscious of our liability to err, we admit that we may have done so. If so, we deeply regret it, for no one can more heartily desire the real union and fellowship of Christians, of different denominations, than ourselves. Will the editor of the *Witness*, in a publication entitled, "A Defence of our Father's?" Or did you ever, Mr. Editor, read Dr. Coke's letter, written in 1808, in which he alludes to the letter addressed to Bishop White, in 1791?

The following are the extracts quoted by the *Witness*:—
Right Rev. Sir—Permit me to intrude a little on your time upon a subject of great importance.

You, I believe, are conscious, that I was brought up in the church of England, and have been ordained a presbyter of that Church. For many years I was prejudiced, even I think to bigotry, in favor of it; but through a variety of causes or incidents, to mention which would be tedious and useless, my mind was exceedingly biased on the other side of the question. In consequence of this, I am not sure but I went farther in the separation of our church in America, than Mr. Wesley from whom I had received my commission, did intend. He did indeed solemnly invest me, as far as he had a right so to do, with Episcopal authority, but did not intend, I think, that an entire separation should take place. He being pressed by our friends on this side of the water, for ministers to administer the sacraments to them, (there being very few cler-g-y of the Church of England then in the States,) went farther, I am sure, than he would have gone, if he had seen some evils which followed. And this I am certain of—that he is now sorry for the separation.

But what can be done for a re-union, which I much wish for; and to accomplish which Mr. Wesley, I have no doubt, would use his influence to the utmost? The affection of a very considerable number of the preachers, and of the people, is very strong towards him, notwithstanding the excessive ill usage he received from a few. My interest also is not small; and both his and mine would readily and to the utmost be used to accomplish that (to us) very desirable object; if a readiness were shown by the Bishops of the Protestant Episcopal Church to re-unite.

My desire of a re-union is so sincere and earnest that these difficulties almost make me tremble; and yet some thing must be done before the death of Mr. Wesley, otherwise I shall despair of success; for though my influence among the Methodists in these states as well as in Europe, is I doubt not, increasing, yet Mr. Asbury, whose influence is very capital, will not easily comply: may, I know he will be exceedingly averse to it.

In Europe, where some steps had been taken tending to a separation, all is at an end. Mr. Wesley is a determined enemy of it, and I have lately borne an open and successful testimony against it.

Shall I be favored with a private interview with you in Philadelphia?

In the mean time permit me, with great respect, to subscribe myself,

Right Rev. Sir,

Your very humble servant in Christ,

THOMAS COKE,

Richmond, April 24, 1791.

The Right Rev. Father in God, Bishop White.

The first thing we would notice in the above extracts, is the allusion made respecting the separation. Dr. Coke's remarks in the last paragraph, respecting Mr. Wesley's views, are wholly gratuitous, and subsequent events proved them to be so.

We have negative proof of this, in Mr. Wesley's entire silence, on the subject of which Dr. Coke speaks. Dr. Coke says, that he was certain that Mr. Wesley was sorry for the separation. Where does Mr. Wesley say this? But admitting that he was, it does not follow, that at the time this letter was written, he wished a union with the P. E. Church.

In 1789, Mr. Wesley's name was entered in the Minutes in this country, as exercising the Episcopal office.—This office he exercised, and asserted his right to exercise it. The statement of his having been so entered in the American Minutes, was published in England, in Mr. Wesley's life-time, and dedicated to himself. This gave him no offence. On the contrary, when pressed concerning his "acting as a Bishop," he did not deny, but justified it, and said, "I firmly believe that I am a Scriptural Episcopos, as much as any man in England, or in Europe. [For the uninterrupted succession I believe to be a fable, which no man ever did, or can prove.]"

It was with these views, Mr. Wesley ordained Dr. Coke, and in accordance with these views, Dr. Coke received the appointment of Superintendent (or Bishop).—Mr. Wesley's action in this thing, taking all the circumstances into consideration, will find an ample justification in that masterly work of Bishop Stillingfleet, called the *Irenicum*; a work, concerning which the venerable Bishop White, recently deceased, remarked that it "was easier retracted than refuted." We do not think it modest in the editor of the *Witness* to assert that the ministry of the M. E. Church is invalid. We think the validity of our ministry can as easily be made out, as the validity of theirs. Will he please to inform us the object of Bishop White, in the publication of a pamphlet in 1793, entitled, "The case of the Episcopal Churches in the U. States, considered?"

We do not deny that Dr. Coke expressed to Dr. White, a desire to unite with the P. E. Church; but we say that in doing this, he did not set for the Methodist Church, but in the capacity, and with nothing but the responsibility, of an individual. He did not even consult his colleague, Mr. Asbury, in this step. What does Dr. Coke mean by these difficulties? He probably alludes to O'Kelly's defection and agitation. Respecting this, Dr. Coke was very much troubled. He was alarmed for the safety of the Connection. Measures had also been taken by O'Kelly's party to produce dissatisfaction between Mr. Asbury and Dr. Coke. In this state of mind, he wrote to Bishop White. Let us see what he said seventeen years after. The following letter was written to Mr. Ezekiel Cooper; and is in the form of an address to the General Conference. In some previous correspondence, Dr. Coke had been asked, "If he did not believe the Episcopal ordination of Mr. Asbury valid, why he had ordained him?" To this Dr. Coke says—

"I never, since I could reason on those things, considered the doctrine of *uninterrupted apostolic succession of bishops*, as at all valid or true."

2. I am of our late venerable father, Mr. Wesley's opinion, that the order of bishops and presbyters is one and the same.

If it be granted that my plan of union with the old Episcopal Church was desirable, *fetich now*, I think *now* I should, though I most sincerely believed it to be so, at that time) then, if a plan could not have been accomplished, &c.

Therefore, I have no doubt, but my consecration of Bishop Asbury was perfectly valid, and would have been so, even if he had been re-consecrated. T. COKE.

Now Leeds, Yorkshire, Jan. 29, 1808.

What, after all, is the design of these remarks of the Herald, but to bring into disrepute the scheme of Christian Union? We cannot describe the painful emotions which affect us, when we pursue these insidious gibes upon a subject as holy, as any which our Saviour has commended to our attention, and regard. We confess that our confidence in the present feasibility of the scheme is daily suffering abatement, meeting as we do, with frequent, though indirect, expressions of decided opposition to its success. If religious journals are any index to the feelings of the respective denominations to which they belong, we know of at least, one sect which is "utterly opposed" throughout its whole membership, to say in action, if not in word, to every other branch of the Christian family, "Come not near, for I am holier than thou."

When editors tell us that the plan is chimerical, when they accuse Episcopalians (because one of their Bishops, and some of their journals have spoken in its favor,) of desiring to merge all other denominations in their own, we cannot fail to infer their personal disinclination to unite with others on any terms of compromise whatever.—Which jealousy is so much more active than Christian charity, little is to be hoped, until the Spirit of God shall have reformed the temper and disposition of the soul.

We hardly know what to say to the above. We feel sorry that we have written anything that can be construed, as desiring to bring into disrepute the scheme of Christian Union. But, conscious of our liability to err, we admit that we may have done so. If so, we deeply regret it, for no one can more heartily desire the real union and fellowship of Christians, of different denominations, than ourselves. Will the editor of the *Witness*, in a publication entitled, "A Defence of our Father's?" Or did you ever, Mr. Editor, read Dr. Coke's letter, written in 1808, in which he alludes to the letter addressed to Bishop White, in 1791?

The following are the extracts quoted by the *Witness*:—
Right Rev. Sir—Permit me to intrude a little on your time upon a subject of great importance.

You, I believe, are conscious, that I was brought up in the church of England, and have been ordained a presbyter of that Church. For many years I was prejudiced, even I think to bigotry, in favor of it; but through a variety of causes or incidents, to mention which would be tedious and useless, my mind was exceedingly biased on the other side of the question. In consequence of this, I am not sure but I went farther in the separation of our church in America, than Mr. Wesley from whom I had received my commission, did intend. He did indeed solemnly invest me, as far as he had a right so to do, with Episcopal authority, but did not intend, I think, that an entire separation should take place. He being pressed by our friends on this side of the water, for ministers to administer the sacraments to them, (there being very few cler-g-y of the Church of England then in the States,) went farther, I am sure, than he would have gone, if he had seen some evils which followed. And this I am certain of—that he is now sorry for the separation.

But what can be done for a re-union, which I much wish for; and to accomplish which Mr. Wesley, I have no doubt, would use his influence to the utmost? The affection of a very considerable number of the preachers, and of the people, is very strong towards him, notwithstanding the excessive ill usage he received from a few. My interest also is not small; and both his and mine would readily and to the utmost be used to accomplish that (to us) very desirable object; if a readiness were shown by the Bishops of the Protestant Episcopal Church to re-unite.

My desire of a re-union is so sincere and earnest that these difficulties almost make me tremble; and yet some thing must be done before the death of Mr. Wesley, otherwise I shall despair of success; for though my influence among the Methodists in these states as well as in Europe, is I doubt not, increasing, yet Mr. Asbury, whose influence is very capital, will not easily comply: may, I know he will be exceedingly averse to it.

In Europe, where some steps had been taken tending to a separation, all is at an end. Mr. Wesley is a determined enemy of it, and I have lately borne an open and successful testimony against it.

Shall I be favored with a private interview with you in Philadelphia?

In the mean time permit me, with great respect, to subscribe myself,

Right Rev. Sir,

Your very humble servant in Christ,

THOMAS COKE,

Richmond, April 24, 1791.

The Right Rev. Father in God, Bishop White.

The first thing we would notice in the above extracts, is the allusion made respecting the separation. Dr. Coke's remarks in the last paragraph, respecting Mr. Wesley's views, are wholly gratuitous, and subsequent events proved them to be so.

We have negative proof of this, in Mr. Wesley's entire silence, on the subject of which Dr. Coke speaks. Dr. Coke says, that he was certain that Mr. Wesley was sorry for the separation. Where does Mr. Wesley say this? But admitting that he was, it does not follow, that at the time this letter was written, he wished a union with the P. E. Church.

In 1789, Mr. Wesley's name was entered in the Minutes in this country, as exercising the Episcopal office.—This office he exercised, and asserted his right to exercise it. The statement of his having been so entered in the American Minutes, was published in England, in Mr. Wesley's life-time, and dedicated to himself. This gave him no offence. On the contrary, when pressed concerning his "acting as a Bishop," he did not deny, but justified it, and said, "I firmly believe that I am a Scriptural Episcopos, as much as any man in England, or in Europe. [For the uninterrupted succession I believe to be a fable, which no man ever did, or can prove.]"

It was with these views, Mr. Wesley ordained Dr. Coke, and in accordance with these views, Dr. Coke received the appointment of Superintendent (or Bishop).—Mr. Wesley's action in this thing, taking all the circumstances into consideration, will find an ample justification in that masterly work of Bishop Stillingfleet, called the

The Methodist are meant, by the utterly purposeful "throughout its" to say in action, if not in word, to the Christian family, "Come not an thou!"

These seem desirous of making it a point of union with the is in 1791. What is the reason? Was it because there was any disinclination "on their part" to any terms of compromise, what say it was so; we inquire the

editors accuse Episcopalians of other denominations in their own, such charge, nor do we make of the Witness, if the Protestants prepared to admit in any de- Presbyterian, Congregational or prepared in any degree, to ad- own? If a negative reply will be, how is it supposed any Must the yielding be wholly ex- all on one side?

OF CHRIST.—The Christ- is publishing a series of num- over the signature of Ecclesia, deep attention. They exhibit the skilled in ecclesiastical matters, with the formation of the well as the Methodist Episcopal ought to be extensively read, suggest to the Book Room Agents, amplet.

FIELD.—The family con- Summerfield, have engaged the D. D., to write a new biography successful preacher. a great and special favor, by the one who may be in possession of, or any other species of infor- to Summerfield, will forward the despatch, to F. Hall, of the N. Y. city.

—Rev. Robert Baird, agent American Society, states that it is idly- brandy could be more habitually den. It is used at breakfast, deep attention. In many cases, the poor spect not only to find it there, but open his appetite by an antepast in ingredient.

RECEIVALS. INTON, MASS. have been visited on this station vine favor. At the request of the invited some of our neighboring and help us in connection on, the 17th of November.— vant came from Holliston, who in sing Elder, preached the word, and And although they could of their labors, yet the good seed assisted by R. Rice from Hol- following, it was watered, and God professed to experience the par- through there has been no conver- sion, the good Spirit is with us, convinced of the folly of serving 13 have experienced religion on Conference year commenced.— and fair bid to be useful in the Lord for his wonderful works to R. BOWEN.

FIELD, MASS. have had a Protracted Meeting in this October last, which was rendered a precious souls. During the first few sinners converted, and some We continued the meeting even- week; and the Lord continued to and saving grace. About 20 in from nature's darkness, to parti- of God. There is still a good church, and many are groaning after of grace in their hearts. We trust laboring for the prosperity and the upbuilding of the church, in nately, P. TOWNSEND.

yet forgotten to pray for those in and in secret. The cause of eman- see many warm friends and hold it to be the cause of God; we have enough, and God forbid we should P. T. BOROUGH, MASS. commenced a few months since. At our Quarterly Meeting, was with us. After the sacrament twelve were baptized at the altar, and ten were then admitted to taking thirty-four since Conference. We praise the Lord for the united, and like good soldiers they their posts. Fervent prayer is still of grace, for holiness of heart and and while this continues, we hear those now inquiring, praise love, but many now hardened in must do to be saved. At differ- ent parts of the Circuit, our ears with the songs of new-born souls, to flee from the wrath to come. LUMAN BODDEN.

ESTER, N. H. is favoring his church in this. The church is united and well as spiritual and interesting.— been converted to God since the most of them have joined the prayer to God is, that the good S. GREEN.

D CIRCUIT, VT. church on old Barnard Circuit, ch bringeth salvation; and there every part of the work. Our cry bond, C. COWING.

Christian Advocate and Jour- nity of ministers wearing the id it do, to assemble an eccle- this momentous question?

How is it that the Church of England calls, or did call Henry the Eighth, the Head of the Church, who was not only a profligate and tyrannical prince, but a murder- er and an adulterer of the most notorious character? Will the Christian Witness please inform us on this point?

The insertion of the above paragraph a few weeks since, was with the utmost candor and good nature on our part; but it has drawn from the editor of the Wit- nesses, a reply so snarling and ill-natured, and so far re- moved from the spirit and tenor of the other article upon which we have commented in this paper, that at first, we hardly knew what to make of it. They were probably not both written by the same hand. Which of the two, is the editor willing we should call his? The only sentence in a piece of nearly half a column, which goes to reply to our question, is the following:

One of the titles of the Lord High Chancellor of Eng- land is, "Guardian of his Majesty's conscience." His Majesty, when he acknowledges this, means probably as much by it, as the Church does when she recog- nizes the King as her head: not a spiritual, but in a more external, or civil sense.

But is there any propriety in acknowledging such a man as Head of the Church in any sense at all? Are not such ridiculous acknowledgments, in fact, falsehoods, and a burlesque on Christianity? How much better it would be to candidly admit them to be so, instead of en- deavoring to prop them up in the above weak manner. Our readers may form some idea of the spirit and tem- per of the editor in this article, by the following sen- tences:—"Zion's Herald" was, we presume, established especially for the promotion of sound Christian knowledge, and vital godliness among the Methodists. The editor de- clares in the little paragraph above quoted, truth which will have an important and practical bearing upon the religious improvement of his brethren. We shall be sorry to deprive them of any benefit which it is calculated to impart, or the editor of the sweet consciousness of doing good.

How is it that the Church of England calls, or did call Henry the Eighth, the Head of the Church, who was not only a profligate and tyrannical prince, but a murder- er and an adulterer of the most notorious character? Will the Christian Witness please inform us on this point?

The insertion of the above paragraph a few weeks since, was with the utmost candor and good nature on our part; but it has drawn from the editor of the Wit- nesses, a reply so snarling and ill-natured, and so far re- moved from the spirit and tenor of the other article upon which we have commented in this paper, that at first, we hardly knew what to make of it. They were probably not both written by the same hand. Which of the two, is the editor willing we should call his? The only sentence in a piece of nearly half a column, which goes to reply to our question, is the following:

One of the titles of the Lord High Chancellor of Eng- land is, "Guardian of his Majesty's conscience." His Majesty, when he acknowledges this, means probably as much by it, as the Church does when she recog- nizes the King as her head: not a spiritual, but in a more external, or civil sense.

But is there any propriety in acknowledging such a man as Head of the Church in any sense at all? Are not such ridiculous acknowledgments, in fact, falsehoods, and a burlesque on Christianity? How much better it would be to candidly admit them to be so, instead of en- deavoring to prop them up in the above weak manner.

Our readers may form some idea of the spirit and tem- per of the editor in this article, by the following sen- tences:—"Zion's Herald" was, we presume, established especially for the promotion of sound Christian knowledge, and vital godliness among the Methodists. The editor de- clares in the little paragraph above quoted, truth which will have an important and practical bearing upon the religious improvement of his brethren. We shall be sorry to deprive them of any benefit which it is calculated to impart, or the editor of the sweet consciousness of doing good.

In this sentence, there is a weak and silly attempt to be smart, and at the expense of truth too; but any one may see how futile it is.

Methodism and other patent panaceas for ecclesiastical evils had not then been invented.

Methodism a patent panacea for ecclesiastical evils! An unlucky expression this. Our readers may rest as- sured that Rev. Mr. Stone, of St. Paul's Church, never penned that sentence. A man acquainted with the high opinion entertained of Methodism, by numerous eminent ministers and laymen of the Established Church, would never have uttered the above illiberal remark.

In conclusion, we must confess that we have miscon- ceived the Herald's controversial armament, having al- ways supposed that it consisted of a stationary pop-gun, levelled with deadly aim against the Roman Catholics; but, by his talents, his piety, his prudence, and his thorough knowledge of the Swedish language, well qualified to be a most valuable coadjutor in this work. He has recently written a most admirable tract on the subject of Intem- perance; but he needs the requisite funds for publishing it. I would express a most earnest hope that he might obtain some aid from the friends of the cause in America. Whatever aid, may be granted to him, will be, I am sure, applied in a judicious manner."

He states that a vast quantity of whiskey is annually distilled in Sweden from potatoes. It is called brandy.— There are in Sweden 160,000 distilleries. A great num- ber of these are on a small scale, used only to distill the potatoes which grow on the farm.

NEW YEAR'S PRESENTS. Some of our agents have anticipated the time, and have already sent us quite a number of new subscribers. Will they please accept our thanks? We hope the effort to in- crease our subscription list, will not be limited to a few, but that all will cheerfully unite in the work.

We present a few extracts from letters we have re- ceived.

Fitchburg, Dec. 12. BROTHER BROWN—In the Herald of Dec. 7, I find it is your wish, that all the preachers should furnish you with five new subscribers as a New Year's gift. When I read this, I felt resolved to comply with your wish, notwithstanding I have sent you some subscribers since I came to this station. I think that there is not a preacher, within this or N. H. Conference, but what may, with very little effort send you that number. I commenced as you requested, and having made little exertion, I am prepared to send you the present, thinking that it will be as acceptable now, as at the first of January. The Herald is well received among us. Peace and harmony dwell in all our borders. Yours affectionately, JOSEPH S. ELLIS.

Newton Upper Falls, Nov. 29. DEAR BROTHER—Being indisposed, I employ another hand to send you the names of two subscribers. I intend to get three more to make five, as a New Year's gift. Yours, C. S. MACREADING.

Ashfield, Dec. 12. BROTHER BROWN—I am not able to send you so hand- some a New Year's present as I should be glad to, but I have done what I could. All the old subscribers on this part of the Circuit continue to take the Herald, and I here- with send you two new ones and 12 dollars.

Yours in affection, WM. GORDON.

In addition to the above, we acknowledge with pleas- ure the reception of the names of eight new subscribers from brother Eleazer Smith, of Dover, N. H., of ten from a young lady of this city, and from numerous other per- sons and agents, whose names do not now occur to us.

The following beautiful tribute of respect to woman, is as richly deserved, as it is chaste and delicate. And those best acquainted with the virtuous of the sex, will be ready to say, that instead of being an exaggeration, it comes short of the reality.

It is from a farewell sermon of Rev. Mr. Ogden, of the Congregational Church, at Southington, Conn.

WOMAN.—As for that sex who were first at the sepul- chre and last at the cross, they rarely fail in attachment to their minister. Their ancient faithfulness to the Mas- ter holds out in every age to the servant. They have less pride of opinion, more docility of feeling, and more confiding dispositions than the other sex. Never was a minister cast down from the throne of his people's affec- tions by means of woman. Designed in the wise econ- omy of Providence, to temper the natural roughness of

man by her mild, soft and winning influence; she al- ways strengthens that tie which binds the heart in the most tender of ecclesiastical relations. She loves her husband, long after he has forfeited her affections by his brutal conduct; and she loves her minister, amid re- proaches, and taunts and revilings, to the end. She stands up boldly, in the lovely paucity of her sex, to de- fend him when he is assailed; and she yields him up at last not to forgetfulness but to departure, when all her heart-furrowing resources to maintain him have failed.

Such is the character of the females here as it is every where. Long have they helped us in the gospel; and long may God pour out upon their heads the blessings of that gospel in their richest exuberance! No wise man will ever assume the pastoral office without their general consent; and no one would wish to retain it after they, if such a thing could be, were alienated. God grant you a minister who can go in and out before your families, and meet the welcome of your wives and your daughters!

HISTORY OF MISSIONS.—Gould, Kendall & Lincoln, have published in 2 vols. quarto, the Origin and History of Missions; being a record of the voyages, travels, labors and successes, of the various missionaries who have been sent forth by Protestant societies to evangelize the heath- en. By Rev. John O. Choules, of Newport, R. I., and Rev. Thomas Smith, of London. Fourth edition. Em- bellished with thirty-six splendid steel engravings.

A work of this description is very much needed.— Ward's History of Missions has been much read, and has been productive of great good. But since the compilation of that work, the ground has been very much enlarged, and we need something new. We have not seen the above work, but from the recommendation given by gentlemen competent to judge, we have formed a high opinion of it.

The Education Society, recently formed in this city, is fast gaining friends. Accompanying the following let- ter, as will be seen at the close, was a practical demonstra- tion of the writer's regard for the object of the Society.— We assure him that his favorable notice of the Society and his wishes for its prosperity are no less valuable. We hope others will be prompted by the example here given.

Duxbury, Dec. 17. Mr. William C. Brown: DEAR SIR—I have been looking forward to the day, when other denominations should no longer look down on us, as ignorant and unlearned, and be able to accuse us of being unfriendly to education. They know little of us who condemn us on this account. Whoever follows our Methodist itinerant ministers in all their toils and labors, their extensive travelling, their constant preaching and attendance on religious meetings, their destitution of the means of instruction, cannot think meanly of their attain- ments. Not a few will bear a comparison with the first of any denomination.

No church has done more for education, considering her situation and pecuniary resources, than ours. Every friend to Methodism and religion, must rejoice in the li- brary institutions recently established among us; and we may safely calculate that through the influence of these seminaries, a new and powerful impulse will be given to our operations, and we shall soon demonstrate to the world that we are no enemies to education.

The Education Society recently formed in your city is evidence of your wisdom and zeal in carrying forward the great work, and that the poor pupils will not be des- titute of the means of attaining useful knowledge. It is an institution calculated to promote the best interests of the church. It is the right thing, at the right time, and in the right place. Let Boston give the tone, and send out the influence of her wisdom and zeal, and we of the country, I trust, shall not be lacking in giving an echo to the sound. Let our pious poor young men be educated. Let them have the power that knowledge gives to talent and go to the earth, and the gates of hell shall not be able to prevail against them.

As a small token of my interest in your success, I enclose you ten dollars, and hope and trust that this will not be the last time you will hear from me on this subject.

Very respectfully, yours, SETH SPRAGUE, JR.

To love money better than we love God and our fellow-men, is a great sin. Reader! is this the case with you.

MEMOIRS OF MRS. JUDSON.—It is said that nearly 24,000 copies of this work, have been sold in the U. S. beside several editions in England; that it has also been printed in the French and is about to be published in Ger- man.

PILGRIM'S PROGRESS.—The Pilgrim's Progress— With a Life of John Bunyan, by Robert Southey, Esq., LL. D. Illustrated with 50 cuts by Adams, after designs by Chapman, Harvey and others. New York: Harper & Brothers.

Respecting the work itself, it has long been before the public, and nothing we can say can in the least increase its unparalleled celebrity. It is a remarkable monument of the genius of the author; and while thousands of works, written by men of eminent learning and ability have long since been entirely forgotten, or faintly remem- bered, Bunyan's Pilgrim's Progress still lives, and is still admired. It is said that no book in the English lan- guage has gone through so many editions, if we except the Bible and Prayer-Book, as the Pilgrim's Progress.

It is illustrated with 50 cuts. The most of them are beautifully striking, and some of them deeply affecting. Among the latter is Christian at the Wicket Gate. He is on his knees; a large burden on his back seems to bow him nearly to the earth, his right hand is in the position of invocation, while with his left, he covers his weeping eyes; his staff and hat lie by his side.

The representation of Christian in the Valley of the Shadow of Death is finely conceived. His whole appear- ance indicates boldness and energy. Armed with the whole armor of God, erect, and with his countenance turned upward, he seems to be saying, "Though I walk through the valley of the shadow of death, I will fear no evil," &c. His passage is a narrow and uneven ridge, with "a very deep ditch on the right hand, and on the left a very dangerous way, into which, if even a good man falls, he finds no bottom for his foot to stand on."

For sale by B. B. Mussey, 29 Cornhill.

The Investigator and Trumpet are constantly at war with each other. They call each other hard names, and make bitter accusations one against the other; but we be- lieve on the whole, there is considerable truth told on both sides.

We are requested to say, by a gentleman who be- longs to the Society, that the Free Will Baptists continue to worship in Parkman's Hall, Cambridge street.

Mr. Kneeland has recently lectured in the Universalist Meeting House in Attleborough. "Straus," &c.

The Investigator states that the Universalists of Rochester, or Penn Yan, N. Y., recently refused the use of one of their churches to Dr. Underhill of Ohio, in which to deliver a Temperance Lecture! "Straus," &c.

Amount received for re-building the Book Concern, up to Dec. 15, \$61,905.

METHODIST HARMONIST.—A reasonable price will be paid for 12 copies of the Harmonist, last edition, if sent to the office of Zion's Herald soon.

They may be either new or second hand copies. D. H. ELA.

MISSIONARY SOCIETY OUT OF FUNDS AND IN DEBT.

The treasury of the Missionary Society of the Metho- dist Episcopal Church is again empty, and the treasurer has been compelled to borrow money to defray the ex- penses from the circumstance of the Post Office being just razed to the ground by the act of an incendiary, the Court was crowded with spectators. The two prisoners, Richard Henry White and Henry H. White, were put to the bar, and severely pleaded not guilty. Mr. Richard H. White has the good fortune to be united to a beautiful and interesting woman, who has attended him during his long and trying confinement, with all that care and as- siduity for which woman is so remarkable.

The witnesses to be examined in this affair are nume- rous, and no doubt but will occupy the court several days. —*Conn. N. Y. Jour. Com.*

The New Dollar.—It gives us pleasure to announce that the dollar of our own mint is soon to make its ap- pearance. For thirty years the coinage of the American dol- lar has been suspended.

The face of the coin represents a full length figure of Liberty, seated on a rock, with the classic emblem of the pileus or liberty-cap surmounting a spear held in the left hand. The right hand rests on the American shield, with its thirteen stripes, crossed by a scroll, on which is the word Liberty.

The reverse represents the American eagle, on the wing, drawn accurately from nature; all the heraldic ap- pendages of the old coin being discarded. Over the head are placed irregularly twenty-six stars; the entrance of Michigan into the Union, having been, it seems, anti- cipated.

The design of the face of the coin was drawn by Mr. Sulley, and that of the reverse by Mr. Titian Peale; both under instructions from the Director of the Mint. The dies were executed by Mr. Gobrecht, one of the engrav- ers of the mint.

The emission of dollars is the first coined at the mint since the year 1805. It is intended to adopt the same de- sign in the other coins, as soon as it is practicable to do so. —*Washington Globe.*

According to the National Intelligencer, should the sum to be distributed on the 1st day of January, among the States, amount, as it possibly may, to forty-six mil- lions of dollars, the share of each State will be as fol- lows:—

New York,	42	\$6,573,000
Pennsylvania,	30	4,685,000
Virginia,	23	3,569,000
Ohio,	21	2,886,500
North Carolina,	15	2,347,500
Tennessee,	15	2,347,500
Massachusetts,	14	2,191,000
Kentucky,	14	2,191,000
South Carolina,	11	1,721,500
Georgia,	11	1,721,500
Maine,	10	1,565,000
Maryland,	10	1,565,000
Delaware,	9	1,408,500
Connecticut,	8	1,252,000
New Jersey,	8	1,252,000
New Hampshire,	7	1,095,000
Vermont,	7	1,095,000
Alabama,	7	1,095,000
Louisiana,	5	782,000
Illinois,	5	782,000
Rhode Island,	4	626,000
Mississippi,	4	626,000
Missouri,	4	626,000
Delaware,	3	469,500
Michigan,	3	469,500
Arkansas,	3	469,500

We insert opposite the names of the States the number of Senators and Representatives of each, according to which the distribution is to be made.

The Legislature of New Hampshire on the 15th inst. made choice of the Hon. Franklin Pierce, to be Senator in Congress for that State, for the next term of six years, as successor to Mr. Page.

On the same day, the House of Representatives passed the bill to authorize the distribution of the State's prop- erty of the surplus revenue among the several towns, by a vote of 204 to 7.

Visit to Texas, being a Journal of a Traveller through the most interesting parts of that country, with descrip- tions of scenery, habits, &c. New York: Van Nostrand and Dwight.

A very readable little volume. We all know that the soil is rich, the climate fine, and the country beautiful. As to the character and manners of the patriots who live there, the author gives an account of an election which he attended. It was held on a Sunday. A barrel of whiskey was mounted on a cart, from the spigot of which all drew and refreshed themselves as often as they pleased. The alcalde, or magistrate of another place near by, was elected a member. He was a fugitive from the States for murder! Hurrah for the Texans! —*N. Y. Spectator.*

Kidnapping.—Noah Rollins, of Sanborn, N. Hamp- shire, has been held for \$500 on the complaint of an overseer of the poor, for selling a black boy, 10 years old, for \$50, to one Samuel Bennett, a slave driver from Ala- bama. The boy was committed by the overseers of the poor to Rollins on trial for a year. The villain was dis- covered in time to save him, and Mister Bennett showed his heels.—*B.*

The following resolution has been adopted by both branches of the Legislature of South Carolina:—"Resolved, That the Electors on the part of this State for President and Vice President, be instructed to vote for Willie P. Mangum of North Carolina, for President, and John Tyler of Virginia, for Vice President."

We learn that a contract has been made with Messrs. Barker & Grant, for the building of a new steam, to ply between Boston and Portsmouth. This will be the first steam vessel ever built in Salem. She will be partly owned in this city.—*Salem Advertiser.*

Snow at the South.—The National Intelligencer re- marks that the snow of the 7th inst. extended as far to the south as has been heard from, and that at Alben, S. C. it was so severe as to prevent the departure of the rail- road cars at the usual hours.

A new branch of Trade.—The Quebec Gazette says that two hundred barrels of flour have been lately sold in that city to go to the State of Maine by the Kennebec road.

George and Rosella Potter, by a note in the Portland Advertiser, publicly return thanks for the benevolence of individuals, in contributing to aid them to redeem their two children from slavery, who are eleven and seven years of age.

A meeting of Newspaper publishers in Springfield and Northampton was held at the latter place 7th inst. when it was agreed, in consequence of the large expenses of life, to add twenty-five cents to their annual subscrip- tion price.

Nahant Bank.—We understand from the best author- ity, that the very respectable committee, who have been investigating the affairs of the Nahant Bank, are unani- mously of opinion, that the large sums (amounting to \$200,000) deposited in the Bank from Messrs. H. A. Breed and Hezekiah Chase, will be good to the Bank, without loss or deduction.—*Salem Gaz.*

The Legislature of New Hampshire has passed a bill to change the name of the town of Dunstable to Nashua, the name by which the flourishing manufacturing vil- lage situated there has been hitherto known.

PROTRACTED MEETING. We shall commence a protracted meeting, at the Metho- dist Meeting House, West Thompson, Conn., the 11th of January next. Preachers and brethren in the vicinity are respectfully invited to come and help us.

West Thompson, Dec. 17. A Love-Fest will be held at South Boston, on Monday evening, Jan. 16, at 7 o'clock. B. OTHEMAN. Dec. 23.

COMMUNICATIONS. E. Smith (We have no such old subscriber as Expe- rienced Wallingford, but sent the paper as a new subscri- ber; is that right?)—J. P. Whitcomb (papers sent)—W. Kimball—S. Drake—J. Cary—Bradford & Colver—S. Wil- liam—S. Moody—E. Bullard—S. Richardson—S. Abbott—O. Scott—John G. Chase (the letter was thrown into the Post Office without the money)—J. M. Holman—H. Brownson—P. M. Pike River—R. H. Denning (We will send according to the Post Master's request; you have not sent us the person's name for whom you paid \$2)—H. Drake—G. Green—N. Bangs—L. Bates—T. Hill—W. Burbeck, jr.—R. Spaulding—N. C. Locke—G. K. True—D. I. Robinson—E. A. Rice (We will get them if we can.)

Washington, Thursday, Dec. 13.—This was the day set apart for the trial of the two Whites, charged with the murder of the U. S. Treasury some years ago. As this case excited more than usual interest, which was greatly in- creased from the circumstance of the Post Office being just razed to the ground by the act of an incendiary, the Court was crowded with spectators. The two prisoners, Richard Henry White and Henry H. White, were put to the bar, and severely pleaded not guilty. Mr. Richard H. White has the good fortune to be united to a beautiful and interesting woman, who has attended him during his long and trying confinement, with all that care and as- siduity for which woman is so remarkable.

The witnesses to be examined in this affair are nume- rous, and no doubt but will occupy the court several days. —*Conn. N. Y. Jour. Com.*

The New Dollar.—It gives us pleasure to announce that the dollar of our own mint is soon to make its ap- pearance. For thirty years the coinage of the American dol- lar has been suspended.

The face of the coin represents a full length figure of Liberty, seated on a rock, with the classic emblem of the pileus or liberty-cap surmounting a spear held in the left hand. The right hand rests on the American shield, with its thirteen stripes, crossed by a scroll, on which is the word Liberty.

The reverse represents the American eagle, on the wing, drawn accurately from nature; all the heraldic ap- pendages of the old coin being discarded. Over the head are placed irregularly twenty-six stars; the entrance of Michigan into the Union, having been, it seems, anti- cipated.

The design of the face of the coin was drawn by Mr. Sulley, and that of the reverse by Mr. Titian Peale; both under instructions from the Director of the Mint. The dies were executed by Mr. Gobrecht, one of the engrav- ers of the mint.

The emission of dollars is the first coined at the mint since the year 1805. It is intended to adopt the same de- sign in the other coins, as soon as it is practicable to do so. —*Washington Globe.*

According to the National Intelligencer, should the sum to be distributed on the 1st day of January, among the States, amount, as it possibly may, to forty-six mil- lions of dollars, the share of each State will be as fol- lows:—

New York,	42	\$6,573,000
Pennsylvania,	30	4,685,000
Virginia,	23	3,569,000
Ohio,	21	2,886,500
North Carolina,	15	2,347,500
Tennessee,	15	2,347,500
Massachusetts,	14	2,191,000
Kentucky,	14	2,191,000
South Carolina,	11	1,721,500
Georgia,	11	1,721,500
Maine,	10	1,565,000
Maryland,	10	1,565,000
Delaware,	9	1,408,500
Connecticut,	8	1,252,000
New Jersey,	8	1,252,000
New Hampshire,	7	1,095,000
Vermont,	7	1,095,000
Alabama,	7	1,095,000
Louisiana,	5	782,000
Illinois,	5	782,000
Rhode Island,	4	626,000
Mississippi,	4	626,000
Missouri,	4	626,000
Delaware,	3	469,500
Michigan,	3	469,500
Arkansas,	3	469,500

We insert opposite the names of the States the number of Senators and Representatives of each, according to which the distribution is to be made.

The Legislature of New Hampshire on the 15th inst. made choice of the Hon. Franklin Pierce, to be Senator in Congress for that State, for the next term of six years, as successor to Mr. Page.

On the same day, the House of Representatives passed the bill to authorize the distribution of the State's prop- erty of the surplus revenue among the several towns, by a vote of 204 to 7.

Visit to Texas, being a Journal of a Traveller through the most interesting parts of that country, with descrip- tions of scenery, habits, &c. New York: Van Nostrand and Dwight.

A very readable little volume. We all know that the soil is rich, the climate fine, and the country beautiful. As to the character and manners of the patriots who live there, the author gives an account of an election which he attended. It was held on a Sunday. A barrel of whiskey was mounted on a cart, from the spigot of which all drew and refreshed

Poetry.

[From a Poem, entitled "Home, by the Author of Emanuel,"]

THE HOME OF HEAVEN.

The eye of man hath never seen,
Nor his ear heard, nor heart conceived,
The blessedness in heaven reserved
For all that have believed,
And laid their idols down;
Accounting losses gain for Christ.
His kingdom, and his crown.
Oh! could we ever murmur here,
Or groan beneath our load;
Or deem the path too rough, which leads
To his divine abode.

Did we but love Him—who for us
The way of suffering trod;
Endured death's sharpest pang as man,
And yet was very God!
Did we but love him, as we love
Some erring mortal here;
Who seems as light unto our eye,
And as our being dear;
Who in our vain idolatry,
We fondly deem our own,
Till he is summoned to the grave,
And we are left alone!

Oh, then, the awful question comes,
Where is thine idol now?
Where is the being before whom
Thou didst in spirit bow,
Whom thou hadst chosen and set up,
Thy soul's adored to be,
The shadow of whose image passed
Between thy God and thee?

Oh, that such voices from the tombs
Of those we loved might rise,
And wean us from our thraldom here,
And win us to the skies.
The soul—the immortal soul—hath fled,
In other realms to dwell;
It may not now to earth return,
Of weal or woe to tell.
The oak hath fallen where it stood,
Unaltered to remain;
No breath of spring shall e'er renew
Its leafy pride again.

Oh, happy, were its branches found
Engraved on that tree,
Whose healing boughs are widely spread,
The nations shield to be;
The woodman's axe may strike it down,
But it shall rise above,
Amid the plants of paradise,
Around the throne of love!

[From the Christian Mirror.]

THE RESURRECTION.

If a man die, shall he live again?—Job xiv. 14.

There is an Eye, 'tis dim and dead,
Its light is quenched, its fire has fled;
Upturn'd, it seems in strange repose,
Not thought's fixed rest, not sleep's soft close;
It turns not to the inquiring eye,
Meets not the glance of dear ones by—
Lights not with love, rolls not in pain—
Shall that eye live and shine again?

There is a Heart,—as calm its rest
As passion ne'er had been a guest;
No throbs the tranquil bosom heaves,
No rapture swells, no sorrow grieves;
The bitter tear, the deep-drawn sigh,
The low, suppressed, and full—a-by—
That late had pierced that listening ear,
They wake no sigh, they call no tear;
Dull, cold, the ear, the heart remain,—
Shall that heart live and feel again?

There is a Form,—too cold, too deep,
Too long its rest, or it were sleep
Had laid it low; the arm of power,
Lies weak as babe's in cradle-hour;
That active form, so tireless still,
So swift to do its Maker's will,
Lies now beneath a giant-grasp;
Who may the powerless hand unclasp?
Shall man pronounce the "victory" vain?
Shall that form live and move again?

Lo, there's an answer from the skies,
"In weakness sown, in power shall rise"
The random'd dust; that misty sight
Cloudless, shall bathe in Heaven's own light;
That moveless heart, thro' full and high,
Wak'd by a summons from the sky;
The marble form, a quickening breath
Feel,—glow,—and break the grasp of death,
Burst the vex'd grave, (its power how vain!)
And he who died shall live again. ELIZA.

Biographical.

FOR ZION'S HERALD.

Mr. RUSSELL GOODRICH, the subject of the following notice, died at Chatham, Conn., on the 23d of November last, in the 25th year of his age.

Being blest with pious parents, Br. Goodrich in early life learned to respect that religion, which he found his all-sufficient support in death. In a revival of religion in the fall of 1828, he sought and found the pearl of great price, and attached himself to the M. E. Church, of which he continued a worthy member until his death. Naturally of a peaceable disposition, he was much respected before his conversion; but religion, giving additional sweetness to the natural temperament of his mind, gained for him the esteem and affection of all in the circle of his acquaintance. From the time he commenced his religious course, he was faithful in his attendance upon the means of grace, evincing especially an ardent attachment to Class Meetings, from which he was seldom absent, unless prevented by sickness. It was not with him as with many good members of the church, now lively and engaged, and then low and dull; but possessing a steadiness of purpose, he continued his onward course with undeviating steps, seldom in great raptures of joy, yet always giving evidence that he was working out his salvation with fear and trembling. He was liberal in supporting the institutions of religion, and in him, the widow and fatherless found a sincere and constant friend.

His last sickness was short, but severe; yet throughout the whole, the graces of Christian resignation and patience were most clearly exhibited. Not a murmur or groan escaped his lips. When asked if he did not wish to live, he replied that he was resigned to God's will, to live, or die. As the outward man was decaying, his soul seemed increasingly happy in God. On the day of his death, addressing himself to his weeping sister, he said, "Weep not for me; this is a good place; my soul is happy; glory to God." In this strain he continued for a short time, then fell asleep in

Jesus. In the death of Br. Goodrich, the church has lost one of its brightest ornaments, and the afflicted family is bereft of an affectionate child and brother.
GEORGE MAY.
S. Glastenbury, Conn., Dec. 3.

FOR ZION'S HERALD.
NEW BEDFORD BRANCH
OF THE MISSIONARY EDUCATION SOCIETY OF THE
NEW ENGLAND CONFERENCE.

This Society held its second annual meeting at the Elm-street church in this place, on the evening of the 27th ult. From the report of the Executive Board presented on the occasion, we learn that the society is in a prosperous state, and affords cheering promise of permanency, and usefulness. Although there has not been witnessed in the society at large, that interest and zeal which is desirable, yet, in many of its members, the missionary spirit has been increasing, and the flame has risen higher, and glowed with a more intense heat on the altar of their hearts. Prejudice and indifference have been removed from the minds of many who had stood aloof, and a considerable accession of members has been made since the last report was offered.

Rev. E. MURPHY gave an excellent address, which was listened to with deep attention by the congregation, which was unusually large. The deplorable state of the greater part of the world, was hastily scanned; and the great demand for missionary labor, with the necessary qualifications to perform the various duties to which they were called, were forcibly presented. The missionary is often called to contend with formidable obstacles, aside from personal danger, privation and suffering. He has to grapple with the difficulties of a barbarous, unwritten language, often a seeming jargon. He has to analyze it, reduce it to system, prepare a grammar, &c. In another quarter, he has to meet the philosophical, atheistical and superstitious Heathens, who are read in all the subtleties of a refined, imposing, and apparently sublime system of metaphysical ethics. He shewed that soundness of faith, deep piety, and ardent zeal, though essentially necessary, were not the only requisites for this work. They should be men of learning, clear heads, and sound judgment; or, instead of exposing the errors of a learned heathen, he will but confirm him in them.

At an adjournment of the meeting, the following persons were elected officers of the society, viz:—

Rev. Shipley W. Willson, President.
John Ward and H. Walker, Vice Presidents.
B. Pitman, Secretary.
H. Wilcox, Treasurer.
Collectors—A. Gammons, S. S. Paine, A. Vincent, Jane Taber, Eliza E. Crowell and Rhoda Haskins.

A few additional members were received at the same time. There is much cause for encouragement in the increase of a missionary spirit in our church. Long, too long, have we slumbered over the work; but a voice from the desolate places of the earth is breaking on our ears—the night of sleep is departing, and the "notes of wail and woe" from lost and dying millions, begin to be heard, as they sigh in the forest breeze, or float on every gale which sweeps the ocean.

We think that public missionary meetings are peculiarly calculated to awaken and diffuse a feeling on this subject, but as they occur at long intervals, the spirit dies again, and the subject is forgotten except by a few. Would not semi-annual, or quarterly meetings be of great utility in keeping alive and increasing this flame? Let a Sabbath evening, once in three months be devoted to this subject, let suitable exercises be had, interspersed with missionary incidents, short extracts from letters, and any interesting information of such a nature; let an effort be made to have the meeting well attended, and doubtless it would do much to help forward the work. The monthly concert for prayer has been found very beneficial, and they have been in this society, seasons of peculiar refreshing during the past year. Their effect has been very desirable on those who have attended them; but something of a more public nature would doubtless exercise a wide influence.

B. PITMAN, Secretary.

New Bedford, Dec. 5.

ANECDOTES OF REV. MR. FLETCHER.

George, Byington and Staveland, Booksellers of Philadelphia, have recently published the Life of Rev. Mr. Fletcher, Vicar of Madeley, from which the following is extracted.

Early in December 1776, Mr. Fletcher (having been advised to travel for his health) paid a short visit to a pious friend at St. Neot's in Huntingdonshire. An additional inducement for his undertaking this journey, was the earnest desire he felt to converse with two eminent ministers of Christ in that country; the Rev. John Berridge, vicar of Everton, and the Rev. Henry Venn, rector of Yelling. He accordingly requested the son of his affectionate host, the present Mr. Gorham (by whom this narration has been kindly communicated), to accompany him to Everton. Nearly twenty years have elapsed since Mr. Fletcher had been there, during which period he had published his "Checks to Antinomianism," and Mr. Berridge had remarked upon them in his "Christian World Unmasked," with his honest zeal, and in his humorous manner. "The instant we entered the room," says Mr. Gorham, "the good old vicar rose, and ran up to Mr. Fletcher, embracing him with folded arms;—and then, with looks of delight and tears of affection, exclaimed, 'My dear brother, this is indeed a satisfaction I never expected. How could we write against each other, when we both aim at the same thing, the glory of God, and the good of souls! But my book lies very quietly on the shelf;—and there let it lie.' I retired, leaving the pious controversialists to themselves for about two hours. On my return, I found them in the true spirit of Christian love, and mutually as unwilling to part, as they had been happy in meeting each other."

"Brother," said Mr. Berridge, "We must not part without your praying with us." The servants being called in, Mr. Fletcher offered up a prayer, filled with petitions for their being led by the Holy Spirit to greater degrees of sanctification and usefulness as ministers; and dwelt much upon that effusion of the Spirit which fills the pages of his tract called "The Reconciliation." Mr. Berridge then began, and was equally warm in prayer for blessings upon "his dear brother." They were indeed so united in love, that they were obliged in a manner, to tear away Mr. Fletcher,

that he might keep his appointment with Mr. Venn, whom he was to meet at dinner at St. Neot's. Here we found that most lively and excellent minister waiting for us; and here we had another instance that good men of different sentiments need only to be brought together, and unite at a throne of grace, to prove that they are of one heart. They met, they conversed, and parted with every demonstration of the most cordial and Christian affection. Mr. Venn was so totally absorbed by his subject, while speaking of the duties of ministers, that Mr. Fletcher was obliged to remind him playfully, that he had a meal before him.

"The next summer," continues Mr. Gorham,—"Mr. Venn was at Bristol; and, on his return, I heard him say from his pulpit at Yelling, (when discoursing on the influence of Divine grace), that he had lodged six weeks in the same house with a truly pious minister, who was like an angel on earth." He afterwards told me that he alluded to Mr. Fletcher.

"Permission had been obtained for Mr. Fletcher to preach twice on the Sunday which he spent at St. Neot's, but it was partially withdrawn, through the interference of a party, headed by a clergyman in the neighborhood. Mr. Fletcher was, however, allowed to address the smaller congregation in the morning. The most marked neglect was shown him by the above mentioned clergyman, who read prayers in the absence of the curate. These obstacles, so ungenerously thrown in the way of this heavenly-minded man, did not appear to move him to any other return but love.—He took his text from 1 John iv. 19. 'We love him because he first loved us.' His very look was love, whilst he explained and applied his subject with such fervor. The minds of a few had been prejudiced; but many hung upon the lips of the preacher. He had not been more than a quarter of an hour in his sermon before an old lady left her seat, and abruptly quitted the church, two or three more followed her example, though in a gentler manner. As they were drawing towards the door, Mr. Fletcher noticed them, and said, in the tenderest manner, 'I am sorry to see that some of my hearers are weary of a subject which recommends itself to their attention in the affectionate declaration of my text, *he first loved us*.' I will not be tedious; but O! that I might persuade you to love him!"

"His sermon was very impressive, but not long. After service, several persons came to my father's house, desirous of an introduction to the preacher. As there yet remained some time before the afternoon service, it was proposed to Mr. Fletcher that he should give a short exhortation to the persons who had assembled. About thirty individuals were present. The writer of this little narrative well remembers the tears which flowed down the cheeks of many in the room, while this holy man spoke of the LOVE OF THE REDEEMER. One young man who had been present, accidentally declared, 'that his whole frame shook while Mr. Fletcher was speaking';—and his testimony was the more remarkable, because the individual had been previously accustomed to ridicule religion. Many years after this, the clergyman above alluded to inquired after Mr. Fletcher, and on being informed by me that he was dead, he added, *I shall never forget that most excellent sermon.*

HEAVENLY MINDEDNESS.

Few of the secular duties of life, lawfully pursued, require more than the hands and the occasional attention of the mind. One of the most profound metaphysical books that ever was written, was all thought out upon a shoemaker's bench. Might not that mind have been in heaven? As to those things, (for there are such), that cannot properly be attended to without engrossing the whole mind, let the mind for the time, be given to them, for, if lawfully, they interrupt not the heavenly conversation more than sleep does.

It requires much of the spiritual mind to enable one to leave this world without regret, and enter the other without fear.

The secret of enjoying this world, is in having the heart fixed upon the next. So strange a thing is this world that if you look to it for satisfaction, it will deceive and disappoint you; but if you look away from it to God, it will pursue you with blessings. The man whose hope riseth to God, hath not only freed himself from its tyranny, but hath gained an absolute dominion over it; so that whether it smile or frown—whether it gives or withholds, it is all the same with him who lives upon the unfailing promise that 'all things shall work together for good to them that love God.'

It is ignoble in you to be greatly pleased with the world. You are living below the privileges of your birth, while you are satisfied with these paltry things. It is unworthy in you thus to prefer the footstool to the throne—the badge of servitude to the crown of empire. It is doing injustice to that spirit within you, which reckons its descent from God, which drew its first breath from the inspirations of the Almighty, and lives in God, to present it with these vanities, and bid it be satisfied with a heap of dust when it ought to have a cluster of glories; to feed it with the poor applause of men, when it covets the high approbation of its Maker; to reduce it to the lowliness of worldly pleasures, when it should be panting after the pleasures which are evermore at God's right hand.—Nevin's Remains.

AN INQUIRY ANSWERED.

A correspondent asks us the following question,—
"Is it the usage or discipline of the Methodist Episcopal Church to admit members (with letters from other Churches not of our connection) into full membership," and desires an answer through the Advocate and Journal.

It is not our province, if we had the ability, to expound law and usage for the Church. We can only give our opinion; in doing which, in the present instance, we by no means wish to encourage the propounding of such interrogatories to us.
So far as the Discipline is concerned, it recognizes but one method for the admission of members into the Methodist Episcopal Church, and that is through a probation of six months. The first answer to question 3d of section 2d, reads thus, "Let none be received into the Church until they are recommended by a leader with whom they have met at least six months, and have been baptized."

As proselytism formed no part of the design contemplated in the organization of the Methodist Church, of course there is no special disciplinary regulation in reference to the reception of members of other religious denominations, who seek admission into her communion. A provision for such

purpose would be, to say the least of it, indicate.

Nor does a practice obtain, we think, on this point, of sufficient extent and permanency, to be entitled to the appellation of established usage. Instances of the admission of accredited members from other Churches, to full membership in ours, without attention to the six months' probation, have come under our own observation. How far this is consistent and proper must be determined greatly by circumstances.

We humbly conceive the matter is left to the discretion of the administrator, upon whom the responsibility in the premises rests, and who in this case, as in all his official acts, is accountable to the conference of which he is a member. It would be safest for the officiating minister to take counsel of the society, the quarterly meeting conference, or the leaders' meetings, before deciding upon such applications.—Christ, Adv. and Jour.

PRAYER.—In every dark and distressful hour, cast an eye upward to God. When the world displays its fascinations, and woos you away to its arms, God alone, is the "strength of your heart." When afflictions come, and the soul is made sad and desolate, where then shall you look, but to Him who heareth the mourner's cry? Prayer has ever been powerful and efficient. It has wiped away the tear of the penitent, and lighted up the gleam of hope. It has broken the stout sinews of rebellion, and transformed the lion to the lamb.

Preparation for meeting God ought to be made first, not only because it is most important, but because it may be needed first. We may want nothing so much as religion. It is the only thing that is necessary, certainly, exceedingly, indispensably and immediately.

MERCY TO BE OBTAINED ONLY IN THIS LIFE.—Mercy is like the rainbow which God set in the heavens as a remembrance to man. We must never look for it after night; it shines not in the other world.—If we refuse mercy here, we must have justice to eternity.—Jer. Taylor.

A cheerful spirit makes labor light and sleep sweet, and all around happy, which is much better than being only rich.

THE NORTH AND THE SOUTH.—If a Southern gentleman comes to Massachusetts with his slave, our courts have decided that the slave is free.

If a Northern gentleman goes to South Carolina, with a colored waiter, by the laws of South Carolina, the waiter is taken and locked up in jail.

The Southerners are indignant at the Northerners for making their slaves freemen.

The Northerners are indignant at the Southerners for making their freemen slaves.

Which is right and which is wrong?—Relig. Magazine.

UNION QUESTIONS.

FOR Sabbath Schools, now amount to eight volumes, the contents of which are as follows:—

- Vol. I.—Containing questions on such passages of the gospels, as relate to the life and miracles of Jesus Christ.—With a map of Palestine, and particular directions as to the design, character, and manner of using the volume, and an index of subjects.
- Vol. II.—The Parables and other instructions of Christ.
- Vol. III.—Containing questions on the Old Testament History, from the Creation of the World to the deliverance of the Children of Israel from Egypt; and embracing a History of the Patriarchs, (Genesis I. to Exodus XV.) With a map, explanations and directions, and an index of subjects.
- Vol. IV.—History of the Journeys of the Children of Israel.
- Vol. V.—Selections from the Acts of the Apostles.
- Vol. VI.—The Old Testament History, from the close of the fourth volume to the death of Samuel.
- Vol. VII.—The Old Testament History, from the death of Samuel to the Babylonian Captivity.
- Vol. VIII.—The Epistle to the Galatians.

Each volume, 1 to 7, price 10 cents each; Vol. 8th, price 8 cents. Published by the American S. S. Union, and for sale at their Depository, No. 22 Court street.

d 14 31s JAMES K. WHIPPLE, Agent.

MAMMON.—PRIZE ESSAY.

THE Publishers take pleasure in presenting the following united recommendation of this valuable work from clergymen in this city:—
"Having read the Prize Essay of the Rev. John Harris, entitled MAMMON, or Covetousness the sin of the Christian Church, we cordially recommend it as deserving the serious perusal of the professed followers of Christ. Its general circulation will be a powerful means of increasing the spirituality of the churches, and of advancing every good work which depends in any measure upon pecuniary contributions."
K. Anderson, H. Winslow,
David Green, J. B. Fairchild,
Daniel Sharp, Seth Bliss,
Wm. M. Rogers, E. Thresher,
Abel Stevens, J. H. Fitch,
Baron Stow, Wm. Jenks,
William Hague, Artemas Boies,
George B. Ide, Daniel M. Lord,
G. W. Blagden, Joseph A. Warner.
GOULD, KENDALL & LINCOLN, Publishers.
Dec. 21.

PARTRIDGE'S ORIGINAL LEATHER PRESERVATIVE, OR OIL BLACKING.

A PATENT Composition, for cleansing, nourishing, preserving and renewing the color of Leather, rendering it soft, elastic, and completely impervious to the wet, or Water-Proof.

From the numerous testimonials which have been received from those who have used and fully testify the merits of the Leather Preservative, both of its economy and beneficial effects on Leather, in all its various uses, and especially when exposed to wet, as in Boots and Shoes, Harnesses, Carriage Tops, &c., and also on Forges-Bellows and Bands, the Agent has the fullest confidence in its recommending qualities, and is decidedly preferable to any other article used for the above purposes.

For sale, wholesale and retail, by the Manufacturer's sole Agent, WILLIAM C. WEBSTER, No. 3 Cornhill, over Light & Stearns; and also by C. A. & G. F. EVERSON, No. 391, Pearl street, opposite Oak street, New York.

Also—Laborer's Blacking—a beautiful article. Green-ville's Red and Black Writing Ink, and Ink Powder. For sale as above.

PREPARED.

Of every description executed with neatness, and on reasonable terms, at Zion's Herald Office, 19 Washington Street, viz:—

BOOKS:—such as Sermons, Tracts, &c., &c.;
PAMPHLETS:—Catholicism, &c., &c.;
ADDRESSES:—Catholicism, &c., &c.;
BAPTISTS:—Doctrines, &c., &c.;
CARDS:—on plain or enameled surface.

Orders from the Country promptly attended to.

Wholesale and Retail Clothing Establishment.

GOVE & LOCKE,
No. 60 Commercial Street, Boston,
(Opposite Eastern Packet Pier.)

CONTINUE to manufacture and keep on hand a general assortment of CLOTHING, both for citizens and seamen; also OILED CLOTHES and COVERED HATS, together with a general assortment of BOOTS and SHOES, which they offer for sale, wholesale and retail, at the lowest prices, for cash or approved credit.

WHALEMEN SUPPLIED. 6m—Aug. 17

Gentlemen's General Furnishing Store.

J. B. & S. B. HOLMAN, No. 49 Court Street, Boston
Manufacturers of Caps, Stocks, &c., and dealers in Hats, Fur, Umbrellas, Suspender, Gloves, Flannels, &c.
Also, a large assortment of Ladies' Furs, viz., Capes, Boas, Tippees, &c., &c.
All the above articles made to order at shortest notice.
Nov. 9.

NEW SCHOOL HISTORY U. S.

A HISTORY of the United States, for the use of Schools and Academies: by John Frost. With 50 Engravings by C. N. Farnelle.—From drawings by J. Sarasin.

RECOMMENDATIONS.
Columbia College, Philadelphia, Nov. 1836.
Dear Sir—I am so well pleased with Frost's History of the United States, and of its merits as a School book, that I have organized a class who are engaged in studying it.
Respectfully yours, J. H. BROWN.

Dear Sir—I am much pleased with Mr. Frost's History of the United States, for Schools. I shall adopt it at once as a text book, and cordially recommend it to Teachers generally. In its style, arrangement, style of the volume and typographical appearance, it reflects credit alike on the skill of the compiler and liberality of the publisher. It will be used as extensively as you make it known to the profession, limited only by the want of good sense in the selection of proper text books of History.
This day published by CHARLES J. HENDEE, and for sale by all the Booksellers.
d 14

A. L. HASKELL & CO.

WHOLESALE and Retail dealers in Furniture, Feathers, Mattresses, Beds, &c., at Chambers No. 8 and 10 Dock Square—have on hand, and will continue to keep constantly for sale, in any quantity that may be wanted, the following articles, which will be sold on such terms as can best please the purchaser, viz:—Secretaries, Dressing Cases, Bureaus, Cabinets, Card, Pembroke and common Tables, Ladies' Work Tables, Bedsteads, Couches, Sofas, &c., Sofa Bedsteads, Crises and Trunk Bedsteads, Mahogany and stained wood Cradles, Fancy and common Chairs, Cabinet Chairs, Wash Stands and Toilet Tables, Counting Room and Portable Desks, Looking Glasses, Brass Fire Sets, Brass Time Pieces, Wooden Clocks, Bellows and Brushes.

MATTRESSES—Double bordered best Spanish hair, double bordered Russian hair, single bordered Russian hair—different qualities and prices.

FEATHERS—Best Northern Live Geese, Southern and Western do.; Russian of various kinds—all of which are warranted free from smell and moths.

BECKY—Feather Beds, of different qualities and prices; Bed Ticks, Pillows and Bolsters, ready made.

* Every article sold, warranted equal to recommendation. Business personally attended to, and all favors thankfully received.
Nov. 11.

VALUABLE SCHOOL BOOKS.

THE AMERICAN STATIONERS' COMPANY invite the attention of Teachers and School Committees to the following list of School Books, published by them. It is the design of the Company to devote special attention to the publication of the best books on Education, for Academies and the Common Schools of the United States, and to be engaged in such only as will stand the test of criticism, and receive the approbation of discriminating Teachers, and also to have their books manufactured in a faithful manner.

1. Emerson's Arithmetics—Parts I., II., and III.
2. Emerson's First, Second and Third Class Reading Book.
3. Emerson's National Spelling Book.
4. Emerson's Introduction to the National Spelling Book.
5. Emerson's Progressive Primer.
6. Goodrich's History of the United States, improved 54th edition.
7. Goodrich's Questions to do.
8. Emerson's Questions and Supplement to do.
9. The Child's History of the United States.
10. Bailey's First Lessons in Algebra, and Key to do.
11. Bailey's Bakuwell's Philosophy.
12. Lempriere's Classical Dictionary, expurgated edition.
13. Voss's Compendium of Astronomy.
14. Balbi's Universal Geography and Atlas.
15. American Common Place Book of Prose.
16. American Common Place Book of Poetry.
17. Cleveland's First Lessons in Latin.
18. Walker's Latin Reader, with a free translation.
19. Wason's French Grammar, 24th edition.
20. Bossuet's French Word and Phrase Book.
21. La Bagatelle, in French, for beginners.
22. Voltaire's Charles XII. in French with English Notes.
23. Heintz's Classical French Reader.
24. Whippley's Compend of History.
25. Nichol's Elements of Natural Theology.
26. Ray's Conversations on Animal Economy.
27. Webster's English Grammar.
28. Parley's Bible Geography for Common and Sabbath Schools.
29. Worcester's First Lessons in Astronomy.
30. The Juvenile Speaker.
31. Newman's Practical System of Rhetoric.
32. Davies' Legendre's Algebra.
33. Davies' Legendre's Geometry and Trigonometry.
34. Davies' Surveying.
35. Davies' Descriptive Geometry.
36. Davies' Shadows and Linear Perspective.
37. Davies' Analytical Geometry.
38. Mansfield's Political Grammar.
39. Pinnock's Goldsmith's History of England.
40. Pinnock's Goldsmith's History of Rome.
41. Pinnock's Goldsmith's History.
42. The Scientific Class Book.

School Committees, Teachers, and Country Merchants generally, can be supplied with any of the books enumerated above, by the dozen or hundred, or with any School Book published in the United States, on the most accommodating terms, by addressing their orders to the Company's Agent, JOHN B. RUSSELL, No. 19 School street, Boston.

Nov. 2. No 19 School street, Boston.

TO THE LADIES.

MRS. MOTT, the Female Physician, respectfully gives notice to her numerous friends, and the Ladies in general, that she has returned to Boston, from her visit to Europe, and re-commenced her profession, and has associated with her in the profession the MRS. HUNT, her former student; they may be found at No. 1 Spring street, corner of Leverett street, Boston. Having brought with her Herbs, Roots, and Essential Oils, not to be obtained in America, she will be enabled to meet diseases in their most formidable appearances. The many delicate complaints incident to the female frame, render any argument in favor of the propriety of Female Physicians unnecessary.

The Patent Medicated Champee Baths, will be administered to Ladies at any hour of the day. These Baths are medicated with different Herbs and Essential Oils to suit the diseases for which they are taken. The success which has attended the use of these Baths, will, it is hoped, lead to their introduction into every family. They are not only a cure, but also a preventive against chronic and contagious diseases, and have been found invaluable in Rheumatism, Dyspepsia, Spinal affections, Hemors, &c., &c.

Mrs. Mott has set apart every Friday for the purpose of attending to the diseases of children, owing to the great number of applicants of that class.

No Gentleman can communicate with her except through a Wife or Mother.

Hours for seeing patients, from 10 in the morning until 6 in the evening. Letters from the country (post paid) will receive immediate attention. Family Rights for the Patent Baths can be had on application. 6m d 7

TRUSSES.

THE subscriber informs the public and individuals afflicted with HERNIA, or Rupture, that he has removed his place of business to the house where he resides, No. 306 Washington street, opposite Avon Place, corner of Temple Avenue, up stairs, entrance in the rear.

This arrangement will enable him to be in constant attendance. Having for more than eighteen years past been engaged in the manufacture and making up of these instruments, and has applied several hundred to persons with two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture, at the Hospital of the Charlestown Almshouse, of which his father, Deacon Gideon Foster, has been the keeper for more than 25 years—he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals at the same time, and has every facility for fitting these important articles.—A variety of instruments for deep-seated persons—Ladies wishing for any of these instruments will be attended to by Mrs. FOSTER, at their residences—up at the above place, where a room is provided for all those who call. The undersigned does all his own work himself, and every thing is done in a faithful manner. All individuals can see him alone at any time, at the above place.

* Trusses repaired, at the shortest notice.
The undersigned's Trusses have been recommended to the public, one year since, by Dr. J. C. WALKER of this city, and he is permitted to refer to Drs. WALKER and THOMAS of Charlestown.

TERMS OF THE HERALD.

1. The HERALD is published weekly at \$2.00 per annum if paid within two weeks from the time of subscribing. If payment is neglected after this, \$2.00 will be charged, and \$3.00 if not paid at the close of the year.

2. All subscriptions discontinued at the expiration of eighteen months, unless paid.

3. All the travelling preachers in the New England, Maine, and New Hampshire Conferences are authorized agents to whom payment may be made.

4. All Communications on business, or designed for publication, should be addressed to the Editor, post paid, unless containing \$10.00, or five subscribers.